

ADAHOO NDLGI

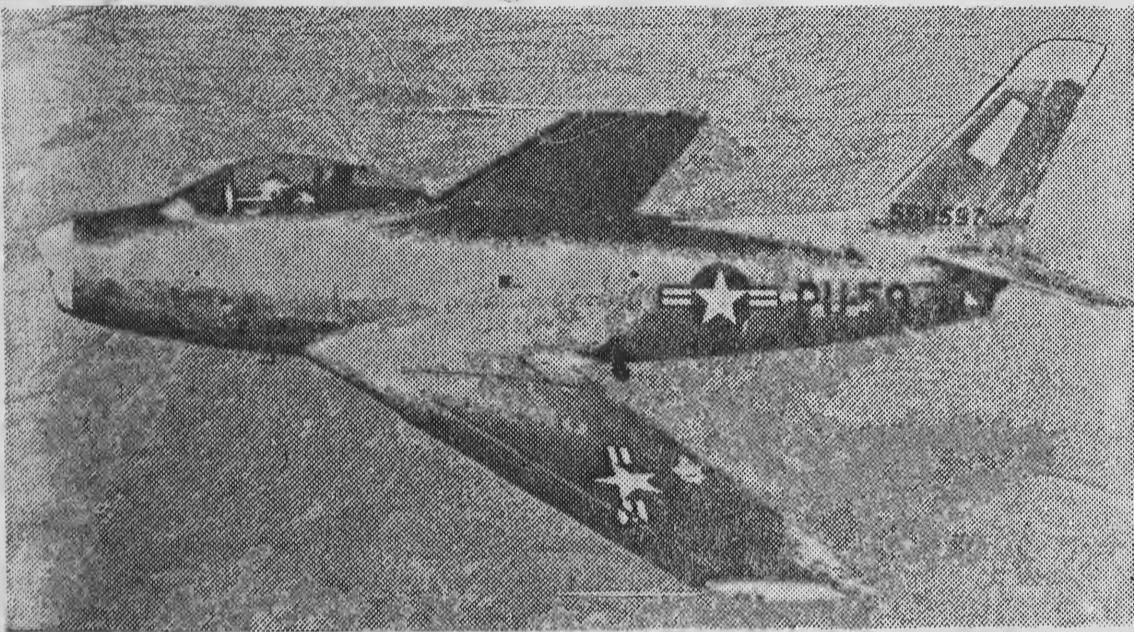
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NAALYÉHÉ BÁ HOOGHAN BINIYÉ NA'ALDEEH

Kóhoot'eedéq' Bilagáana Jééhkał wolyéé léi' kwii Diné yitah níyá. Wáashindoondéé' bi-deel'a' ha'níigo kwii nihitah níyáa ni'. Naabéehó bikéyah bikáa'gi t'áadoo le'é Diné t'áá bí yindaalnishgo yee 'ák'idadéekáah dooleetlii nabik'ídíílaał bi'doo'niidgo 'Indins yinant'aí nilj ha'nínigíí 'áádéé' 'abiil'a' hodoo'niid ni'. 'Áko 'íidéq' kwii t'áadoo le'é t'áá nihí 'ádaał'-ii dooleet, dóó t'áadoo le'é yadiizíní bee ndaa'nilgóó da, dóó t'áá nihí 'íeejin da hadaahgéed-



, Kwii chidi naat'a'i be'elyaaígíí 'éí siláago yee da'ahígáníí 'át'é. Díí 'ániid 'ánaáádaalyaa jiní. Bita'ígíí t'áqí dinéenilgo 'ályaa. 'Ayoo dadilwa' dóó 'ayoo t'áá 'áál'íílgíí 'át'é jiní.

go bee 'ák'idadéehkáah dooleeł níigo díkwíigo shíi yiniiyé diné 'áłah 'áyiila. Kwii Diné yitahgoó naagháháqdq' 'áldó' díi Diné yitahgoó naalyéhé yá naazdáhígíí ha'át'éego shíi yaqh tsíideezkéezgo Diné yił 'ahaa nda'iilnihqi yína'ídílkidgo yaa nídiidzá.

’Éí ’ákódzaa’ dóó ’índa Naabeehó yitahgóó naalyéhé yá naazdáhí danilínii náás hodeesh-zhiizhgóó yik’ehgo Diné yił ’ahaa nda’iilnih dooleełii yá ’áyiilaah dóó Naabeehó binant’áí béesh báqah dah naaznilí ha’nínígíí yaa ndadóot’íjíl yiniiyé yiyaah naaltsoos yee niinítsooz. Díí Jééhkał naaltsoos haidiilaágíí ’áníigo naalyéhé yá naazdáhí danilínii kót’éego Diné bikéyah niliinii yik’é nda’iilée dooleeł. ’Áadóó t’áadoo le’é Naabeehó yich’íj’ ndayiilníihii dó’ kohgo t’l’óół bá nít’í’ nahalingo ’áadóó wóshdéé’ yaago báqah da’íl’íjgo t’éiyá ndaha-niih dooleeł. Bilááhgóó ’éí dooda. Díí k’ad kót’éego naaltsoos bikáa’go báésh báqah dah naaznilí danilínigíí biyaa niiltsoozgo kóhoo-t’éedáq’ t’l’óó däqajíj’ ch’ééhoolzhiizhigo yee lá da’astkíj’. Wóózhch’íjíd wolyéhígíí biyí’ ’álah ’azlíj’go bee lá ’azlíj’.

Díí Jééhkał wolyéii naalyéhé yá naazdáhí yihcdeez'ánígíí 'adahwiis'áágóó daa'nii'go Bi-lagáana haa shíí néelágá' Naabehó dine'é yi-ch'íjí danilíinii, dóó naalyéhé yá naazdáhí t'áá bí dóó Wááshindoondi yah 'anájahii hazhó'ó yaa ntsídaazkéezgo díí hodeest'ánígíí náasdi Diné 'doo bá yá'át'éeh da. 'Azhq naalyéhé yá naazdáhí ṥa' t'áadoo 'át'éhégoo nizhónigo naalyéhé yá naazdáa ndi doo yee náás doo-gáał da. 'Áko t'áá 'ałch'ishiiqo doo bá yá'át'

t'éeh da daaníigo yee hadaasdzíi'.
Bee haz'áanii 'áníigogo, Wááshindoondéé'
'Indins binant'aí ha'nínii díí Naabeehó biké-
yah bikáá'gi naalyéhé bá dahooghaníí yá
hodoo'áałgo 'áají bílák'ee silá ní. Díí bee
haz'áanii ha'nínígo 'ánáadí'níigo dó' Naabeehó
dine' t'áá háida t'áá badi'doot'áałgo kéyah
yikáá' ndoonéél dadidooniłgo bee bá haz'á
ní. Kwe'é Naabeehó dine' é t'áá yee hadoo-
dzhigo bee bá haz'áq lá. 'Aádóó Naabeehó
dine' é t'áá bíjí, yee nahas'ánígo bik'ehgo t'áá
háida tł'óó'déé' kéyah yikáá'ji' 'íiyáá shíí yíł
kéedahat'ji' dooleet. 'Áko 'éidíígo beego
Naabeehó dine' é danilínii dóó Wááshindoondéé'
'Indins yinant'aí niliinii yíł yaa ndaas-
t'íjgo 'índa díí naalyéhé yá naazdáhí bá ho-
deest'ánígi 'át'éego yee ndahwii'aah dooleet.
Lahjí t'áadoo yiniihí ha'át'íi da bee nihodoo-
t'álgíí 'éí doda, jó níigo 'áni.

Jééhkał wolyéii yee hodeez'ánéé 'Indins bínant'aí baa nít'i' silíi'go 'ání, díí hodeest'á-níígií Diné bá yá'át'éeh, doodaii' doo bá yá'át'éeh da dideeshniilígií doo bihónéedzqá da. Hálá ts'ídá 'ákót'éego naalyéhé yá naazdáhí dahwééłáh dóó 'ákót'éego naalyéhé yá naazdá dóó 'áají ts'ídá ndahazt'i'gi doo naaltsoos 'áltso bikáá' 'ályaa da lá. 'Áko 'éí t'áá 'ákót'éego Wááshindoondi yah 'anájahígíí yił ch'íiní'q. 'Áko kodóó ha'asídí ɬa' bididoochit. 'Áko Naabéehó dine'é naalyéhé yá naazdáhí yił 'ahaa nda'iilnihgi ts'ídá ndahazt'i'ji' 'áltso neidoółkah dóó yee naaltsoos yah 'anéidee'nił níigo yihodeez'q.

'Áko 'éí 'ákódzaa dóó k'ad nihitahqóó naal-

yéhé bá dahooghángóó ha'asídí ḥa' tádíkááh. Diné bikéyah bikká'gi neeznádiingo daats'i naalyéhé bá dahooghan. Díí naalyéhé bá dahooghaníí ḥa' dahótsaa. ḥa' 'ádahoołts'iisí. Kin lq'i naazhjaa'dóó t'áá 'áhánígi ḥa' naalyéhé bá dahooghan. ḥa' kin naazhjaa'dóó danízaadi naalyéhé bá dahooghan. 'Áko díí naalyéhé bá dahooghaníí t'áá níltéél nt'éé' bitaa da'asdee'. Naalyéhé bá dahooghan t'áadoo ḥa' bitis hodilzhíshí bitaa' dooldahígíí 'éí döö ts'ídá bihodiikaal da. Danitsaaígíí dóó 'ádaałts'iisígíí dóó bich'íj 'ádaahání yígíí dóó bich'íj danízaadígíí 'éí ḥa' bitah haasdláa'-go 'éí bitaa'asdee'. 'Áko t'áá níltéél nt'éé' bitaa'asdee' nilj.

Béesh bąq̫h dah naaznilí náhást'éigo bits'á'nilgo sinilígíí 'áadaaníigo Diné bił dah ni-dahaz'qágóó 'áłah dazhdooleełgo diné ła' ha'asídí yił tádadidookahii ła' ndahizhdoonił. 'Áko 'éí díí ha'asídí tágíkáhígíí hoł haz'qají' eekaigo bidizhdoogáál dóó bił tágízhdoookah. T'áá hoł hoł haz'ánígi t'éiyá. 'Áádóó ɬahgóó 'anáánáákaigo 'áají diné niiltinéé 'ináádidoodááł. Béesh bąq̫h dah naaznilí 'alájí' yá dah nánidaahígíí t'áá bikéé' góne' dah náánás-dáhígíí, Zhealy Tso wolyéhígíí, 'éí diné biná-hásdzo bikáá' t'áá niłtéél nt'éé' ha'asídí bił tágididookah ha'níigo niho'deeltj. 'Éí náhás- t'éí-sinil ha'nínígií ndahastj. 'Áltso tá'dool-dee'go béesh bąq̫h dah naaznilí 'áłah silíjí'go bee bił náhozhdoonih hodoo'niid.

Haa yit'éego na'iiniihgó lá Diné dóó naal-yéhé yá naazdáhí t'áá 'ałch'ishjí bá yá'át'éeh dooleeł lá, jó ha'niiゴ biniiyé na'alkaah. Háí lá naalyéhé yá naazdáhí shíj 'ayoo binda'adlo' lá ha'níníqíí 'éí doo biniiyé da.

(Page 2 *bikáa'gi baa nááháni'*.)

NAAKAII BITO'GI 'INÁ'ÁZT'I'ÍGÍÍ

By Woodrow Becenti, Mexican Springs, N. M.

Shí díi Naakaii Bito' hoolyéegi diné binani-t'aí táá' naaznilí ha'nínigíí bá naaltsoos 'íítl'-íni nishlígígo k'ad kodóó t'áá 'áhoołts'ísi go nihil ch'íhonish'aah. T'áá 'aghá daaz'á nida-halinigíí t'éiyá baa hodeeshnih.

Díi k'ad Naakaii Bito' hoolyéegi k'éehwii-t'iini t'áá 'aaníi t'áá yá'át'eehgo haiikai 'ash-dla'áadah náhaiídáq' kwii nihiná'ást'i'go. Níwohdq' dó' yá'át'eehgo k'éehwiit'íí nít'éé'. Nihimá sání, nihichai, nihizhé'é, nihimá, nihik'isóó dóó nihilahkéí da yá'át'eehgo bít k'é da'ahidii'ní nít'éé'. Hái shíí kwá'ásiní dani-

línii t'áá 'áltso nihil danilíjgo bít 'ahaa ntsí-deikees nít'éé'. 'Aadóó 'ashdla'áadah náá-haiídóó wóshdég' t'áá nihinant'aí dajilínii, béesh bqah dah naazniligíí, Wááshindoondéé' dó' Bilagáana t'a' John Collier wolyéé nít'éé' jiní, 'éí t'ah daats'i naaghá, jó 'éí 'íidqá' naat'áanii nilíjgo 'éí bít 'ahadazhdeest'áq' lá díi k'ad kwe'é Naakaii Bito'gi 'aná'ázt'i' 'ádool-nít. Biyi'gi nihikéyahígíí 'ashdla' nááhaijí nihá baa 'atídoot'íjíl ha'níigo bee 'ahadazh-deest'áq' nít'éé' lá. Jó 'éí yéeni' 'aadéé' t'áá 'aaníi t'áá yá'át'eehgo hoolzhiizh dóó t'a'

NAALYEHÉ BA HOOGHAN BINIYE NA'ALDEEH

'áltso hats'qá' bii' da'deest'íí, 'áko hoyoo-ch'iid dooleełígíí doo bihóneedzqá da.

Naalyéhé bá hooghan naalkahígíí 'áltso baa na'asdee'go shíí 'índa t'áá Ɂágóó béná-dahódzin dooleeł. Díi béédahoozinígíí t'áá 'áltso naaltsoos bikáá' nii'nilgo Wááshindoondi Bilagáana t'a' Youngblood wolyé 'éí bich'í bít 'íidoolníi t'áá jiní. Díi Bilagáana Youngblood wolyéhígíí 'ashdla'áadah nááhaiídáq' t'áá 'á-kót'eeego naalyéhé bá hooghan hayísid. 'Áko díi hastiin naalyéhé yá naazdáhí Diné yił 'ahaa nda'iilniihígíí t'áá bít bééhózin. Díi naaltsoos bich'í bít 'áná'ályago haidoosił dóó t'áá 'éí binahjí' yá'át'eehgo bik'ehgo nda'iiniih dooleełígíí yaa ndóot'íjíl 'Indins binant'aí nilníngíí yił. 'Áadóó 'índa 'Indins binant'aí nilníngíí Naabehó binant'aí béesh bqah dah naaznilí danilínigíí yił yaa nínáádadóot'íjílgo shíí 'índa díi naalyéhé yá naaznilí bá níilyá yéé hanáánát'eeh dooleeł. 'Áko 'índa t'áá 'ách'ishjí bá yá'át'eehgo 'ádoolníi. Díi 'ákó-dzaago 'índa naalyéhé yá naazdáhí danilínigíí t'áá 'át'é t'áálahá góne' 'álkééł'k'e didookah. 'Áko doo t'a' aláahgo Ɂida'acháazh da dooleeł. Jó 'éí bqah díi na'alkahígíí yii'a' dóó t'áá 'éí binahjí' yá'át'eeh góne' bá 'ádoolníi t'áá 'ách'ishjí Diné dóó naalyéhé yá naazdáhí danilínii.

(Prepared in conjunction with Mr. Morris Burge, Field Representative to the Commissioner, and in charge of the Trading Survey.)

About a year ago, a man by the name of Max Drefkoff came here to the Navaho country. Mr. Drefkoff was sent here from Washington to find out for the Commissioner what could be done by way of developing industries, such as furniture factories, textile shops, canneries, coal resources, and things of that kind. He stayed out here for several months, meeting with Navahos all over the reservation, and carrying on his studies. During this period he also became interested in the mode of operation of the trading business in the Navaho country.

He subsequently submitted his plans to the Tribal Council. Among them was a plan calling for trader regulations. According to Mr. Drefkoff's plan, regulations would be imposed, in accord with which traders operating on the reservation would be charged a certain rental for tribal land, and according to which the traders would be told how much they could make as profit on the things they bought and sold in trading with the Navahos. The Tribal Council agreed to this plan, and accepted it by a resolution passed at a meeting held in March, 1948.

Many people, including the traders, Congress, and friends of the Navaho, felt that the Drefkoff Plan, with regard to trading, would not be in the best interest of the Navaho people, and would put even the fairest traders out of business.

According to the law, the Commissioner of Indian Affairs has the right to control trading on Indian Reservations. This law also states that the Indians have a right to say who shall remain on their land, and the tribe has the right to set forth the conditions according to which outsiders can occupy tribal land. This means that the Navahos and the Commissioner in Washington, acting together, must decide how traders shall operate on the Navaho reservation.

When the Drefkoff Plan reached the Commissioner, he

said that he did not have enough facts about trading on the Navaho reservation nowdays to decide whether or not Mr. Drefkoff's Plan was good or bad for the Navaho People. So he told Congress, the Navahos and the traders that before he decided what should be done, he would send a representative to make a careful study of the present-day trading situation.

He has sent his representative to the Navaho country, and several men are now going about over the reservation gathering information about trading. There are more than 100 trading posts on the reservation. Some of these are big posts which do a lot of business; some are small posts which have few customers. Some are close to towns, while some are far away from towns. In studying trading, it is not necessary to go to each trading post on the reservation. About 30 posts were selected for study. These represent posts of all kinds. Some are big, and some are small; some are isolated, and some are near town. The ones selected for study are scattered all over the reservation.

The Advisory Committee of the Tribal Council asked that meetings be held in each district over the reservation, at which the people in the locality would be told about the trading study. The Advisory Committee also asked that each local group name a man to accompany the investigators, to see how the study was conducted. Also, the Advisory Committee named the Vice Chairman of the Tribal Council, Zhealy Tso, to accompany the investigators wherever they went, so he could report to the Council on how the study was carried out.

This study of trading is being carried out to find out just how a trading post can be operated to the greatest benefit of the Navaho People. The study is not being carried on for the purpose of finding out who are the bad or unfair traders.

When the investigators go into a trading post they carry with them a questionnaire containing more than 200 questions. They find out how far the trading post is from the town where the trader buys the goods he sells. They find out whether the trader has indoor toilets, running water, electricity, and things like that. They find out how much money he made last year. They have a list of groceries, clothing and hardware, and they find out from the trader just how much each item on this list cost him, and just how much he sells it for. This way they find out how much profit he makes on these items. They find this out for both last year and this year. They find out how he handles pawn, whether or not he charges interest, and how much he charges. They do not merely take the trader's word for these things. They look at his records.

When the investigators finish their work, they will know a lot of different things about trading on the Navaho reservation. When they have finished this study, they will send their work to Dr Youngblood in Washington. He is the man who studied Navaho trading 15 years ago. He knows a great deal about Navaho trading. He will study the reports made by the investigators, and then he will make recommendations to the Commissioner. Then the Commissioner will be able to get together with the Tribal Council, and perhaps some trading regulations can be drawn up which will work to the advantage of both the Navaho People and the traders. If there are traders on the reservation who charge too much for their goods, or who are otherwise unfair to the people, they will be made to conform to the regulations, and make their posts like the best posts on the reservation. It is better to study the traders in order to find out just how a really good post should be run, than to find out about how the bad posts are run. If we can find out the good things, we can make rules that will force the bad traders to change, and which will not hurt the good traders.

yá'át'eehgo danilish. Nihich'í nda'iilyéego t'áá yá'át'eehgo niha'átlchíní 'ada'dilnahgo hoolzhiizh. 'Éí 'iná'ált'ih yéé 'áltso 'ahéénidéél silíjí' dóó nihilíjí, dibé, t'lízí, télí dóó béé-gashii da t'áá 'áltso t'l'óó'góó kódadoohlít nihil'oo'niid. 'Éí 'ákódeiilyaa. Nít'éé' diné 'álníi' biláahgo yilt'ego daats'i dooda dadíi-niid.

Háajíshq' nihilíjí' dadíiñilkał? T'l'óó'góó ch'ídahineelkaad ndi diné 'áadi keéedahat'iini doo bít 'yá'ádaat'eeh da dooleeł. Ha'át'íishq' bich'í ndahilyéego bikéyah bikáá' nda'niil-kaad dooleeł, jó dadíiñiilgo yaa saad dasas-łíjí. 'Áko 'ákwii Bilagáana t'a' nihinant'aí jílíjgo nihaa 'áhoylýaq' nít'éé' 'éí diné 'átlah 'ájíilaago nihinant'aí danilínii 'ákwii bít 'ahadazh'deest'q. Dibé t'áálatá'í t'l'óó'góó kóoh-łáago béeso t'áálatá'í dootl'izh wolyéhígíí bik'eh ní'qá dooleeł. Béégashii t'áálatá'í t'l'óó'góó kóoh-łáago naaki yáál bik'eh ní'qá dooleeł. Łíjí da t'l'óó'góó kóoh-łáago naaki yáál bik'eh nihich'í' nahalyée dooleeł náhidizidíjí... Jó kót'eeego 'íidqá' Bilagáana l'éí yee nihich'í' haadzíi' nít'éé'. 'Áko bee lág'azlíjí. 'Éí yéeni' t'áá naakihídi nihich'í' nda'asyáa ni'. Jó 'íidqá' nihits'qá' 'ánászjíj yéé 'éí díi jíjgóó t'áá-tá'í sindáo ndi t'ah doo bik'eh nihich'í' 'análne' da. 'Éí 'íidqá' t'l'óó'góó dah dahidínidzood yéeni' díi jíjgóó t'ah ndi t'áá t'l'óó'di. Bééga-shii da. Łíjí da.

Nihilíjéé t'l'óó'góó nihaa ch'ídahaazhjéé' dóó díkwíi shíí 'éiyá nídeezidgo 'aadéé' t'a' yah 'anídahidooh'nił náánihi'doo'niid. T'áá na'a-dlo' naolníiigo biniinaa diné t'áá ni' danilíjí ndi t'áá díkwolt'ehé yah 'anída'iis'nil. Bilíjí di-béhígíí t'áá 'ashdla'í dóó neeznájí' nihool'áago yah 'anídayiis'nil. 'Éí 'áadóó t'áá baa saad náhádleeħgo hastáq' daats'i nááhai. Wó-náásdóó díbéhée t'áá Ɂahjí' 'áltso nahaaznii'. Díi baa saad hólónígií biniinaa diné bilíjí da'i-línii t'áadoo deiniihí Bilagáana bich'í na-haaznii' lá. 'Aadóó 'éí béégashii yígíí t'áá 'ákónáánádzaa. T'l'óó'góó bít hoda'asnii' yéé t'a' nát'qá' yah 'anídahidooh'nił hodoo'niid. T'áálatá'í dóó níléí 'ashdla'íjí nihool'áago yah 'anínádayiis'nil. 'Éí yéeni' 'éí díish jíjgóó ts'ídá baa saad hólóní baa saad hólój. T'áá 'éí yiniinaa diné da'ahigá k'ad. 'Áko t'áá 'éí biniinaa díi béégashii yígíí t'éiyá bá haz'q k'ad díi 'aná'ázt'i'ígíí biyi' góne'. Dibé 'éí doo t'a' 'áají' nídooodáał da. Łíjí dó' doo t'a' 'áají' nídooodáał da. 'Éí bqah díi k'ad dibé t'a' nihee hólójgo 'éí níléí t'l'óó' dóó níwohjí' t'éiyá nihá haz'q. Łíjí da bee hinishnáa dooleeł nii-dzingo 'éí níléí t'l'óó' dóó níwohjí' t'éiyá nihá haz'q. Béégashii bee hinishnáa dooleeł noozjí'gogo 'éí 'índa 'aná'ázt'i' góne' nihá haz'q, jó danihijiníigo bee nihich'í' ninádajikahgo 'át'é.

'Aadóó béégashii naalyé doo nihil danilish. Nihil'oo'niid silíjí' dóó nihil'oo'niid. Dibé t'a' yah 'aní-dahidinidzołish kí jí ch'ééh díniid. Doo t'a' yah 'aní-dahidinidzołish kí jí ch'ééh díniid. 'Éí naa-t'áaniishchíin daho'di'níinii da 'ákódazhdíi-niid. 'Aadóó wónáásdóó béésh bqah dah naaznilí baa nílt'i'. 'Éí yéeni' díish jíjgóó t'ah doo nihá bééhoozjíh da. 'Éí díi k'ad Nílch'i-

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NAAKAII BITO'GI 'INÁ'ÁZT'IÍGIÍ

(Continued from page 2.)

tsoh wolyéego nídízídígíí t'ááláá' dóó níléí tsee-bíí jjíjjí' daats'í níhá t'a' dajilééh. Jó 'áko ndi doo yá'áshxóó da. K'ad díí ts'ídá t'óó binii-naa 'ahináádlíijah. Habéégashii ná'ázt'i' bii'nijisnilígíí dóó t'l'óó'góó ch'ínihidi' needzoodgo t'l'óó'di kééhwii't'ínígíí jó díí 'alch'í' sii'nil. T'l'óó'góó ch'ínihidi' neelkaadjí 'alááh 'ánií-dlqá'. Dicchin, té'é'í da bik'ee ti'dahwii'nííhjí 'aghá 'ániídlqá'. Díí Naakaii Bito'gi 'ina'áz-t'i'íígíí bik'ee ti'hwii'nííhjí 'aghá 'ániídlqá'.

'Éí biniinaa háí shíj hódahólñíh shíj, háí shíj díí t'áá dazhdiiizts'qá' shíj, Tségháhoodzá-ní dóó níléí Wááshindoongóó 'ahoal'áii nihee 'ádihojólñíhii t'áá nihaa 'íjñ jinízin shíj ts'ídá t'áá 'ájíltso t'áá nihá baa ntsídajikees dooleet. T'áá nihá baa nda'jookaqh dooleet. Tséghá-hoodzánídi naat'áanii t'áálat'í ho'di'nínígíí díí bee hoł nahosisne'go 'eii baa hólne'ígíí doo la' shił bééhózin da lá. T'áá la' 'aaníí yá'át'éeh-go kékéhoht'íj ní'ít'éé', kót'éego la' nihaa ntsé-kees. Nléidéé' t'óó baa ha'oołdee' yéedqáj' naat'áanii daniliinii yiniiyé tágdikááh. Diné yá'át'éeh yádaakti'ii níléí Dá'ák'eh Halání dóó Toohgóó da biniiyé tágdít'éeshgo yá'át'éehgo yaa ndahalne'. Yówéé shíj 'át'éé lá. Honá-ázt'i'go biyi'gi dibé hólqogo. 'Inda biyi'gi béeqashii hólqogo. 'Inda biyi'gi naalyéhé bá-hooghan hólqogo. 'Ayói 'ánóolin lá 'ákót'éego. Jó dahaníigo kót'éego diné lq'í bił bée-hoozin. Sáanii, hastóí da bił béédahózin. Haa shíj néelqá' ch'ikéí, tsílkéí da bił bée-dahózin. 'Áko díí kwii, kodi bik'ee ti'dahwii'níi-hii 'éí t'óó baa yá daniidzingo biniinaa doo ndi-háají' da baa dahwiilne'góó, nihinant'aí t'éi-yá t'áá nanit'inee nihá hasht'éédeidoodlísíí ch'éeh daniidzingo k'ad 'éí t'óó haat'éeh na-halin. 'Éí baa ts'ídá t'áá 'áltsgo nihíł bée-hózin dooleet. Kót'éego yá'át'éeh dooleet.

bqáh 'azlí' . 'Áko 'aláahdi la' diné bich'í
ndadi'yooleyéél lá béégashii Wááshindoон bi-
ts'qádékéé' danéedéehii dabilí'igíí nisingo báqáh
tsídékééz. Hálá 'áají 'aláahgo báqáh 'ílíjgo
bá ndahaaznii'. Nt'éé' diné ła' yaa ch'ího-
ní'áqgo béégashii t'áálá'í sizínígíí hastádiir-
dóó ba'an naaki báqáh 'ílíjgo kót'éego bik'eh-
go nihich'í' nda'iisya' níigo yaa ch'íhoní'á
'Áko 'éí bik'ehgo baa ntsáhákeesgo la' t'áá
'aaníí báeso la'í t'óó háájí shíí neheleeh lá.

'Áko t'óó baa ntséskeesgo t'áá la' doo yá'áá
t'éeh da. Ts'ídá la' t'áadoo yá'át'éeh wóle'g
da. Biniinaago, jó 'akon díí 'ániid ch'ihóní'
ánígíí kóhoot' éédqá' Nílch'ítsoh wolyéhígíí ní
dízídígíí biyi' yéqdáqá' naaltsos bee 'íí'ah. Dí
k'ad Naakaii Bito' hoolyéegi Naabehó bi
kééhasht'ínígíí ts'ídá la' doo yá'át'éehgo doo
kah da. Ts'ídá la' doo k'é nída'ahidó'ne' 'á
t'éego 'alts'ágii' shiiéé'. Ha'át'éego lá doo

leego' díis q'ají shíjee'. Hí a! eego' la doo
lee'l lá? Béégashii hwee dahólónígií la' dí
Naakaii Bito'gi 'iná'ázt'l'ígíí t'áá 'íiyisíí bee
'ádídahojónííh. 'Áko nihí t'áá kwii t'áá shii
dáa'dii kééhwíijíí p't'é'ígíí t'k'óó'q'óó 'apihidi'.

niiskaad yéení' 'éí la' nát'qá'go nihikéyahqá' ts'ídá doo chonáol'íí' 'át'ée da. Haa lá yit'ée lá 'ákwe'é t'áá nihá baa náhódóot'íí' dííniid. T'áá hanii bihonídlee' nisingo biniiyé 'álah'íiishlaago kwe'é baa hwiinist'íí' Díí'ts'áá dahígíí wolyéego náhásdzooígíí biyi'dóó t'íí' neilózí jílinígíí, Rudolph Zweifel joolyéhígíí nihaaazhníyáago 'ákwe'é bínahódéélkid. Díí ha'át'íi da nabik'í yáti' wolyéii. Da' t'áásh yidoo'aalgo haz'q? Da' t'áásh yideesh'aalga bee shá haz'q? hodííniid. Bee lá ná haz'q ni Na'ák'iyáti' bee ná haz'q shizhdííniid.

'Áko 'éidíigíí k'ad kwe'é kéyah 'ałch'íj' baa honiichi'íigíí tł'óó'góó ch'ínihidi'neelkaad ndaatsí nát'áq'go t'áá chonéidiil'íjíl' bidíiniid. 'Éí lá 'éí shí bee shíhólñíh ni. Tségháhoodzáníjí 'éí doo bee bíhólñíh da, jidíniid. Yééni hlááh Tségháhoodzánídi biniiyé niikai nít'ée doo lá bee nihídahólñíh da ni. Jó béeésh baq' dah naaznlí danilínigíí 'éí yee 'ahada'deest'á 'Ashdla' nááhaijjí tł'óó'góó kódadooohlíiñ da-nihizhdíniid. 'Áko k'ad 'ánéinisdzingo 'ashdla' nááhaijjí dajinínéé 'ashldadiin daats' dazhdíniid nít'ée'go doo bik'ida'diitq' daáshlí nisin. Jó Naabéehó niidlíinii saad t'áálá hádi bee ha'adzihígíí doo bik'íl'diitjíh da. Naakidi, táadi, díjídi da ná'ádleehgo da 'índa bik'íl'da'diitjíh.. 'Áko 'ákwe'íigíí 'ashdla' nááhaijjí dajinínéé 'ashldadiin nááhaijjí daatsí dazhdíniidgo át'é. 'Indin binant'aí 'ániid 'akée' di Tségháhoodzánídi níyáháqdáq' bił 'ahidiikaiigo bił 'ahił dahwiilne'. 'Áko bił 'ahił dahuwiilne'go díí naaltsoos bik'ehgo 'a'deet'áq' nít'ée'ii, bee láq 'azlíjí' nít'ée'ii, jó Bilagáana k'ehgo 'éí "agreement" deiłní, 'éí yéé lá háad siłtsooz lá? Jó 'áko Tségháhoodzánífí 'ádiin

lá, Naakaii Bitó'gi 'ádin lá. Tóhaach'i'g naat'áaniishchíín binaaltsoos 'ál'íni góne' dó 'ádin lá. Háadi lá sítsooz lá? Be'aldíila Si nildi daats'í sítsooz jiníigo 'Indin Binant'a' jílinígíí dah nízdiidzáa ni'. Bik'íñizhnítáq daats'í. Bik'ízhnínítáq'go díkwíí lá bikáá' lá 'Ashdla' nááhaijj' daats'í bikáá'. 'Ashdladiin nááhaijj' daats'í bikáá'. Kwe'íígi dó' t'éiyó t'áá baah shíni' si'áago ntséskees dií.

'Áádóó díí béégašhii yíígi doo bee 'anishtah da dishní, 'akon. 'Áko tʃíigíi t'éiyá naak naash'eesh. Wááshindoон bibeel'diidlíid shaa deet'qago 'éí bik'i sinil. Naaltsoos, tchííi beshjéé' ha'nínigíi dó' bá shee hóló. 'Áko nd shighangi bee náshdáahgo, bee ná'ásbaqsgo tó da, chizh'da bee niishheehgo tʃíí' nahgóó bidideeshchił yéé doo bee shá haz'qá da. 'Áko 'ákwe'íígi biniiyé naat'áanii dajílinii t'áá bi

niiyé haa níyáa ndi k'ad bee lá haz'qágo 'át'é ni, jó dashijiníi ndi k'ad siláago Ქ̄a' biniiyé náánástíj lá. K'ad díí haa'ida t̄íj nahgóó bídíichidgo shi'diiltsqágo t'áá 'áko 'awáalyagóó dah shi'diidlóos nilíj dooleeł. Kwe'íigíi díí k'ad níléi tónteel wónaanídi Hitler wolyé ha'níi ní't'é 'éego 'ákót'éego bidine'é 'áyaa nei'níl ní't'é'. Díí k'ad shí hweesh'álgíi bik'ehgo t'éiyá 'áda-noht'ée dooleeł níigo biniinaa 'anaa' hazlíj'. Ts'ídá 'éík'ehgo k'ad nihaa na'aldeeh díí Naakaii Bito'gi 'iná'ázt'i'íigíi biyi'gi. Ná'ázt'i' góne' hinishnáa dooleeł, bee 'iináanii dah yishléeł dooleeł nínízingo haashq' yit'é 'eii t̄íj t̄ízí, dibé da naanaajeehígíi t'áá 'áltso naadl-yéhé bá hooghanjí' naa'oojeehgo naanahóniih. Dóó béeso Ქ̄a' na'o'níiłgo kojí béégashii Ქ̄a' na-híñiih. 'Áko lá 'índa ná'ázt'i' góne' nihaaz'q ni. Jó k'ad kódanihijiní, 'akon.

· Ákót'éego hoot'álgíí la' doo bee haz'áq da Wááshindoon bikéyah bikáa'gi. Díí k'ad Wááshindoon bidah na'at'agí biyaagi ts'ídá t'áá bee hinishnáa dooleeł niidzin shíj bee hinii'náa dooleełgo nihá haz'á. T'áá 'aaníí bee haz'áanii, ha'nínígíí bik'ehgóó 'ániit'éegogo. Jó 'áko t'áá nihí niidziníí 'át'éego hinii'náa dooleeł. Kéyah bikáá' k'éé'dílyééhjí bee hinishnáa dooleeł niidzíjí'go 'áají bee hinii'náa dooleeł. Na'aldlooshjí bee hinii'náa dooleeł niidzíjí'go 'áají bee hinii'náa dooleeł. T'óó diné bá na'anishjí bee hinishnáa dooleeł niidzíjí'go 'áldó' 'áají bee hinii'náa dooleeł. Yéé la' díí k'ad Naakaii Bito'gi haz'áqgi dibé bee hinínáa dooleełgíí 'éí dooda. Béégashiigo 'éí t'áá 'áko. 'Áko 'índa díí 'aná'ázt'i' góne' ná haz'á dñnihijinínígíí ts'ídá doo nihíł yá'ádaa-

t'éeh dá. Tsídá t'áá 'áltso diné bił 'ákót'é. Díí Naakaii Bito' haz'qagi haa shíj níidláq' kékéhwiit'j. Naakidi neeznádiin dóó ba'aan díkwíi kwii kékéhwiit'j. T'ah daatsí níwohdi. 'Áko 'éidíigíí naakidi neeznádiin dóó ba'aan dishnínígíí t'áá dízdiin dóó ba'aan t'áálá'í jilt'éhégo k'ad kóne' habéégashii dahólóq' lá. 'Áko ndi doo t'áá 'ájíltso Naakaii Bito'nii da-jíl'jí da. Naadiin t'a' jilt'éego 'éí níléi t'óó-déé' dajíl'j. Ła' Tóhaach'i'déé', Mq'ii Tééh Yítłizhíhídeé', Tsé 'íí'áhídeé', Halgaidéé'. 'Índa kojí dzít bine'jí Tó Dildó' hoolyéhédéé'. Díí k'ad 'áádéé' dine'é dajíl'jigo kwii ná'ázt'i' gó-ne' habéégashii ndaakai. 'Áko diné t'áá kóne' keédaht'jí ní't'é'éé ni' t'óó biyaa hada'jii-kaah nahalingo haz'qago 'át'é díí k'ad. 'Áko 'éí t'a' naat'áanii t'áálá'í ha'nínígíí bee hoł hweeshne'. Díí k'ad Naakaii Bito'gi haz'qagi diné dízdiin dóó ba'aan t'áálá'í yilt'éego béké-gashii bee t'a'í dajílínígíí diné t'áá t'a' bił kéké-dahojit'jigo t'óó nahjíj' háádajílgohgo bich'i-ya'qá bits'áq' dajiyá nahalingo haz'qago 'át'é hodííniid. 'Éí t'áá 'aaníi 'ákót'é díí k'ad.

Naat'áanii t'áála'í ho'di'nínígíí ha'át'ii da shíl béisíhodoozííjíí jinízingo t'áá kóó nihitahgo naaki, tách', dííjíí da hwiiskáago, danihighan-góó nahwíiłka'go dóó t'áá nihí nihilííjíí da bee hoł táda'diilbqasgo hanáát 'ahił dahwiilne'go 'ákót'éego t'éiyá t'áá yíní 'át'éegi hoł béisíhodoozííjíí. T'óó níléí Tségháhoodzánígi jízdáago díí k'ad Naakaii Bito'gi 'áhoot'éhígíí shíl béisíhodoozííjíí jinízinígíí 'éí doo hoł béisíhodoozííjíí da. Háláá 'aseezj dóó wooth'ííd kónéelélgá. Díí k'ad kodóó hashne'ígíí ndí doo shi'doodlqá da dooleet sha'shin nisingo biníinaa diné t'áá kwii kíedáhat'íinii díkwíí shíjíí yah 'íí'eezh. 'Éí bináát 'índa kwii haasdžíí. Díí 'éí bináát hashne'ao 'ádíshní.

(English translation on page 4)

ALL ILLUSTRATIONS BY COURTESY OF
THE GALLUP INDEPENDENT
WITH SPECIAL PERMISSION FROM NEA

THE MEXICAN SPRINGS DEMONSTRATION AREA

I am the secretary for the Mexican Springs Chapter, and it is my wish to bring out a few facts for you. It is my intention to hit only the high points in this discussion.

We residents of the Mexican Springs area had a fine beginning fifteen years ago when the Mexican Springs Demonstration Area was established. We were also getting along nicely prior to that time. We were all at peace with our grandfathers, grandmothers, mothers, fathers, brothers and sisters. We were friends, holding a mutual respect and consideration for one another. But fifteen years ago our leaders the tribal councilmen, and a white man from Washington, named John Collier — a man who may still be living, and who was our Commissioner — made an agreement regarding the establishment of a demonstration area at Mexican Springs. The agreement stated that for five years everything possible would be done to improve the condition of this area. From the time it was set up things went beautifully, and some of us were able to get good jobs on it. During this time we were enabled to maintain our families well on our salaries. The fence surrounding the area was built, and we were told to move our horses, sheep, goats, burros and cattle out of the enclosure. This we did, but more than half of the people objected.

"Where shall we take our stock," they asked. "We can move them outside, but the people who live out there will not approve." And they complained, saying, "What shall we use to pay those people if they require payment of us for the use of their range?" So then a white man who was our supervisor, and who took responsibility for us, called a meeting of our leaders, at which time an agreement was reached. According to the terms of this agreement we were told that we would receive payment at the rate of ten cents a head for each sheep removed from the area, twenty five cents for each head of cattle or horses removed; and this payment would be on a monthly basis. That is what the supervisor told us at that time. So it was agreed upon. But we were paid only twice. Thereafter, payment was discontinued, and at present we receive not a cent. The livestock, cattle and horses, that we removed from the enclosure at that time are still outside.

Several months after we drove our stock out of the area, we were told that we could bring some of them back inside. Expecting some kind of skullduggery, some of the people refused, but some returned stock to the area. However, those who returned stock to the area brought back only five to ten head each. Since then there has been dissension of some six years standing. Later on all of these sheep were sold in a body. Because of the dissension, the sheep were sold to white people without the owners being advised of the impending action. And the same lot befell the cattle. Some who were told to move their cattle from the enclosure were subsequently told to move them back in. They moved back from one to five head. Today the dissension continues as ever. On account it people actually fight now. And because of that, cattle are the only stock now permitted within the area. No sheep can return there, and no horse can go back there. Consequently, if we have sheep, they must remain outside the area. If we wish to raise horses for a living, we must keep them outside the area. Those who want to raise cattle for a living can keep them inside the area, we are advised. Those of us who know nothing about cattle raising; those of us who could find no cattle, and those of us who raise sheep by preference, we are the ones who are suffering outside the Demonstration Area. For that reason, last year in December, I prepared a report. Why is it that those who have cattle are the only ones who can keep their bellies big? We others (who used to live in the area, but who were driven out) now find ourselves suffering from hardships of every kind. Why is this? I asked if we could take some sheep into the area, but I was refused. I was told that it was against regulations. The District Supervisor said that. And later I took it up with the Tribal Council. To date the Council has not acted on it. Perhaps this coming December 8th they will take care of it for us. Even so, the situation is not good. At present it is a perpetual cause for contention among us. The people who have their cattle inside (the Demonstration Area), and we who were driven out, and who live on the outside, stand against each other. Those of us who were driven out are in the majority. Those of us who are suffering from hunger and poverty are in the majority. We who suffer on account of the existence of this Demonstration Area are in the majority.

Therefore, whoever is in charge, whoever hears of this, whoever feels responsible for us from Window Rock to Washington, whoever is deeply interested in us, give this matter your deepest thought for us. Plead in our behalf. When I told the Superintendent at Window Rock

about this matter, he disclaimed any knowledge of it. He said that, inasmuch as we were getting along well in the past, he thought that we were getting along nicely at present. Since the time when this area was set up men in charge have gone about promoting it. Navahos who are good orators have been taken to Many Farms, and up along the San Juan to speak in favor of it. (They have represented it as) something really marvelous. (They have represented as marvelous the fact that) in their area there are sheep, cattle and a trading post. It is indeed wonderful that way (they said). As a result many people have heard about it. The older men and women know about it. Many young men and women know of it. But we who live here, and suffer from it are ashamed of it, and we have never gone elsewhere to tell our side of the story. We have held a vain hope that our leaders might be able to make necessary adjustments without fanfare, but now it is emerging into the open. So now you will learn of it everywhere. That will be all right.

I am not a member of this Cattle Association, so I do not know anything about the rules of the organization. I do not know anything about price per head of livestock, nor about price in general. However, my father, who is a member, sold some cattle. So I do know that cattle from Mexican Springs bring a good price. They brought a good price per pound. We here who had unimproved cattle — not the improved type introduced by the government — received a lower price. My father sold three head (of the unimproved type) — a two year old cow, a little steer, and another, a yearling calf. Altogether, they netted \$288.00. I figured that, if the people owned improved cattle of the type introduced by the government, they would get a better price, for this type usually brings more. But another man said that (the unimproved) cattle brought \$62.00 a head. So, thinking of it, I see that a lot of money is being lost (by not having improved stock? Or by inconsistencies in prices paid to the individual members of the Cattle Association? — Editor's note.)

As I think of it, it (the Cattle Association) is not good (because different members arbitrarily receive different prices for their beef). There is no way whereby it could be improved. Consequently, last December I submitted a report. My neighbors here at Mexican Springs are not getting on well. They are violently at odds with one another. What is the answer? Those who possess cattle in the Mexican Springs Demonstration Area are those who seem to feel that they run the affairs of the whole region. We who lived there at first, and who were forced out, can receive no benefit from our former land. I asked that the reason for this be discussed. I mistakenly thought that it would be a simple matter, so I called a meeting to discuss it. Rudolph Zweifel, the Supervisor in District 14 was present, and I asked him about it. I asked if such matters are in order for discussion. I asked if I would be out of order in bringing up such a matter. He assured me that I was at liberty to bring up the subject about which I was concerned.

Now in the matter of withholding use of the land (in the Demonstration Area), I asked him if we who were driven out of the area can again use the land. He said, "I am the one in charge, not Window Rock." But when we went to Window Rock about this matter we were told that we were out of order in bringing this matter up. We were told that the Council made an agreement. But they originally told us to move out for a 5-year period — I now have concluded that they must have meant 50 instead of 5. We Navahos never understand the first time we are told — we understand only after the second, third, or fourth time. So it might well have been 50 years. The last time the Commissioner was at Window Rock, we held a little meeting with him, and conversed with him. In the course of our conversation we asked him where this agreement is kept. It is not at Window Rock, and it is not at Mexican Springs. It is not in the office of the District Supervisor at Tohatchi. Where is it? The Commissioner said that it might be in Albuquerque, and then he departed. I wonder if he has found it. If he located it, how many years does it indicate. Perhaps 5; perhaps 50. This question bothers me.

And as I said, I am not in this Cattle Association. I merely have two horses. I have government brands on them. I have a permit for them, too. However, when I come home with the horses, as from hauling wood or water, I cannot turn my horses loose there on the area (I have to take them outside). But when I went to see the man in charge about this matter I was told that I do have the right (to graze my horses there in the area) but now they have placed another policeman there to enforce the law. If they catch me letting a horse loose there, they will march me off to jail. That was the way Hitler across the sea regimented his people. Dictator-

ship of that type brought on a war. Yet, a similar state of affairs now exists in the Mexican Springs Demonstration Area. If you say that you want to live in the area, you must sell your horses, goats and sheep — and you must borrow what funds you need so you can buy cattle. Then you gain a right in the area. That is what they tell us.

That kind of an order is illegal on government land. We who live under the flag of the United States have a right to make our living as we choose, provided that we live within the law. We are free to live as we choose. If we want to be farmers, we are free to be farmers. If we want to live as stock-raisers, that is our privilege. If we prefer to work for wages, we have the right to do so. But at Mexican Springs they tell us that we cannot be sheep-raisers — just cattle-raisers. This business of being permitted to live inside the area only if we are cattlemen is something we do not like. It's that way with all the people.

There are many of us living at Mexican Springs. There are more than 200 of us living here. But of these 200 or more, only 41 are cattle-raisers, and they are not all Mexican Springs people. 21 of them are outsiders — some from Tohatchi, some from Coyote Canyon, some from Standing Rock, some from the flats, and some from over the mountain. All these outsiders run cattle in the area. So they are usurping what really belongs to the people who are native to the region. I once told the Superintendent about it. I told him that these 41 men at Mexican Springs, who are members of the Cattle Association are actually taking the food from the mouths of the rightful residents of this region. That is the present state of affairs.

The Superintendent, in order to find out about the matter, should come here to spend two, three, or four days among us, and we will take him about in our wagons, and he will learn as we discuss it in his presence. He will not learn the truth about Mexican Springs at Window Rock. Gossip is widespread, and lies are legion, that is why. I may not be believed, so I have brought several people with me. I have prepared this account in their presence. They will bear witness.

(In view of the great sociological importance which, in the Editor's estimation, is attached to the discordant views held by the Mexican Springs people, Mr. Becenti's article has been fully translated. It is to be hoped that a similar article may be prepared by a member of the opposing camp. By thus giving the people an opportunity to express their thinking with regard to these questions, an amicable solution may become apparent. With minor exceptions Mr. Becenti's account has been very clear; where the text was ambiguous, the alternative interpretation was indicated. Unfortunately, time did not permit that such passages be elucidated by the author. —Editor's note.)

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.

A VERY MERRY CHRISTMAS



A HAPPY NEW YEAR

BILAGÁANA HAZHÓ'Ó BÍDAHWIIDIIL'ÁÁL

Bilagáanak'ehjí yáti'go ḥa' saad t'ááłá'í si'ánígíí 'áályiñinii haa shíjí néelqá' 'al'qá' 'áadaat'é. Díí 'áályiñinígíí hoł béehózingo doo nanit'agóó bee yáti'ii dóó ḥa'da hanáál yee yáadaat'go béehózíngó 'át'é. 'Áádóó díí saadígíí ḥa' doo ts'ídá saad 'áadaat'ée da ndi t'óó bee 'alch'íj' yáadaati'. 'Áko ndi naaltsoos bikáá' neii'nílgíí 'éí doo 'ádei'l'jj' da. Díí saad bee yáadaati' t'éiyá biniiyéhígíí bii'ghahgóó s̄q' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilgíí 'áályiñinii t'áá diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá 'éí saadígíí bee hada'iisdzí'go bikáá', 'áádóó bíghahjígo dik'qágo n̄da'asdzoógíí biyi' díí bee hada'iisdzí'ii 'ánínígíí t'áá nihí bida'alyaago 'ádaahłé'.

Saad náánála' nil'jj' ndi 'áályiñinii t'áá bił' 'aheełt'éhígíí 'éí dó kwii dabikáá'. Jó 'éí 'alch'íj' názhahígíí () bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus perhaps a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

1. take.

a. (carry).

Take this loaf of bread to your mother, Díí bááh nimá bich'íj' dí'aah.

b. (accept).

Take a cigaret from my package if you want one, Nát'oh ḥa' nínízingo shi-nát'oh bizis biyi'déé' ḥa' hanitjíh.

c. (use).

Take my car if you want to, Shichidí nínízingo 'éí bee dínáah.

d. (carry off without permission).

Someone **took** my pencil, Háí shíjí shibee'ak'e'elchíhí sits'qá' néidiitqá.

e. (accept passively).

That man never talks back to his boss; he just **takes** everything without saying a word, Níléí hastiin yá naal-nishígíí doo yidááhdéé' yálti' da; t'áado doo yálti'í t'óó dahidiighááh.

f. (transport; accompany and pay one's way).

He **took** his wife to the hospital, Be'-esdzáán 'azee'ál'íjgóó yił'íi'áázh.

My father **took** me to the show, Shizh'é na'alkidgóó shił naazh'áázh.

2. take a bath (bathe).

I **take a bath** every night, T'áá 'e'e'-ááh bik'eh nináshbeeh.

I **take a sweat bath** every so often, T'áá 'ahqáh nahalingo táchééh násh'-nah.

3. take a drink of (drink).

I **took a drink of** water from his well, Bito' hahaas'nilí dóó 'eeshdláqá'.

4. take a look (look).

Take a look outside and see if it is cloudy, T'óó'dóó díní'jj' k'os dó'ósh kí.

5. take a look at it (look at; examine)

Will you **take a look at** my car and see what is the matter with it? Shichidí daa shíjí yit'é, shá níníł'í.

6. take a nap (nap).

This little boy is **taking a nap**, Díí 'ashkii 'áłts'íisígíí t'óó kónigháníjí' iil-háash.

7. take (a newspaper) (subscribe to).

I **take** the Gallup Independent, Na-nízhoozhídóó naaltsoos hani' bee hahnidéhígíí náhidiishnííł.

8. take a shot at (shoot once at).

I **took a shot at** a coyote this morning and I don't know whether I hit him or not, 'Ahbínídáqá' ma'ii yíníłdon, bił daats'í 'adéłdóqh, 'éí doo shił béehózin da.

9. take advice (do what some one tells one he should do).

He **took my advice** and put his children in school, Shíhoosníí'go ba'áłchíní 'óltá'jj' niinínil.

10. take after.

a. (be like; be similar to).

This little boy **takes after** his father, Díí 'ashkii yázhí bizh'é t'áá yeel'í (doo daii' bizh'é é yił'ahinoolin).

b. (start to chase).

The dog **took after** the cat, Léé-chqá'í mósi yikéé' yaaltáál.

11. take aim (aim).

Take good **aim** or you'll miss him, Nizhónígo bik'eh díní'jj', doodago 'éí díisih.

12. take an interest in (be interested)

If you **take an interest in** your work, you will earn more, Ninaanish bínini-dlíjgo lq'í náhílbijh dooleel.

13. take a walk (go for a walk).

I like to **take a walk** on Sunday afternoons, Damíjgo t'áá ni' háájí da naa-sháago shił yá'át'éeh.

14. take apart (take down; tear down).

He **took** his car **apart** to see what was the matter with it, Chidí lá daa yidzaa lá dínéesh'jj' níigo táchééh.

15. take away (carry away; haul off).

Don't **take** this book **away**, Díí naaltsoos yóó' oó'ááł lágo.

Take that skunk **away**, Eii gólízhii yóó' aníłteeh.

16. take away from (take by force).

He **took** my gun **away from** me, Shibe'eldóqh yéę shighayítqá.

17. take cold (catch cold).

Don't sit in the draft; you'll **take cold**,
T'áadoo ních'igi sínídáhí; **niih doók'as**.

18. **take down.**

a. (take apart).

He **took down** his car and couldn't get it back together again, Bichidí **tááyoos'nilii'** ch'éeh 'ahiih néi'nííł.

This gun is a **take-down** model, Díí bee'eldógh **tanínáo'niłgíí' át'é**.

b. (lower).

Take down that jar for me, 'Eii tózis shá **nani'aah**.

c. (write down).

Speak slowly so I can **take down** what you say, Tqádee yániłti', 'áko hahídzii-hígíí **naaltsoos bikáá' ádaashłé**'.

19. **take for a ride** (give a ride).

Come on, I'll **take you for a ride** in my new car, Hágó, shichidí 'ániidígíí **háájí da bee nił dish'aash**.

20. **take from.**

a. (carry away from).

Who **took** the red pencil **from** my desk? Háiša' naaltsoos bikáá' 'ál'íni bikáá'dóó bee'ak'e'alchíhí tchíí' yéé **sits'qá' néidiitqá**.

b. (subtract).

Take two **from** four and you have two left, Dí'ígíí naaki **bizhdíinilgo** naaki doodzih.

21. **take heart** (regain courage).

The silversmith was discouraged because he broke his hand, but he **took heart** when he found that he could use the other hand just as well, Béésh tigaii yitsidii bíla' k'iníti'go yiniinnaa doo 'ákódzaa da, nít'ée' tlahjí bíla' t'áá 'ákót'éego yee nináánálñish lágo bqq **bit hóózhqod**.

22. **take stock in** (believe; have confidence in).

Some people do not **take** much **stock in** what that man says, Diné ła' níléí hastiin hahadzihígíí **doo dayoodlqá da**.

23. **take in.**

a. (give shelter to).

He **took in** his deceased brother's children, Bik'is daaztsqágo ba'álchíní yéé **dah yidi'eesh**.

b. (hoax; swindle).

Don't let those swindlers **take you in**, Binda'adlo'ii t'áá ká ła' **ni'dóleeh**.

c. (do people's laundry to make a living).

The old lady had to **take in washing** after her husband died, 'Asdzqá sání bahastiin daaztsqágo **t'áá hooghanjí da'iigisgo deeshnish**.

24. **take it** (be hardy; be tireless; be able to withstand).

Horses can really **take it**, Łíí' 'ayoo 'íníldzil. (Łíí' doo **k'eh yileeh** da.)

25. **take it amiss** (be offended).

He **took it amiss** when I told him that he worked too slow, Doo hah naniñish da bidishníí nít'ée' **yik'ee 'ák'e'asdli'**.

26. **take (medicine).**

Take this **medicine** every four hours, Díj'di 'ahéníná'álki'go díí **'azee' nánidíjíh**.

27. **take off.**

a. (remove clothing or shoes).

I **took off** my clothing and went to bed, Shi'éé' **hahidiish'nil** dóó néti.

Take off your shoes, Nikee' **hadiidlé**.

b. (leave the ground).

The airplane **took off** from my field, Shikéyahdóó chidí naat'aí **ńdiit'a'**.

c. (remove from a surface).

Someone **took** a book **off** my desk, Naaltsoos bikáá' 'ál'íni **bikáá'dóó háí shíí shinaaltsoos néidiit'qá lá**.

28. **take on** (hire).

They are **taking on** workers at the mine, Ha'agéedi ndaalnishí ła' **'anáá-há'nííł**.

29. **take (his, her, its) picture.**

Let me **take** your **picture**, Naaltsoos bikáá' **ne'eshlééh**.

30. **take pride in.**

a. (do it carefully).

When my father makes jewelry he **takes pride in** his work, Shizhé'é t'áadoo le'é béisheh tigaii yee 'ííł'íjgo **nizhóní go yaa hóyá**.

b. (be proud of).

He **takes pride in** the fact that he is a Navaho, Naabéehó nishlí nízingo **baa bił hózhó**.

31. **take seriously.**

a. (believe).

Don't **take seriously** what he says — he's just fooling, 'Eii t'áadoo yinidlání — eii t'óó nínó'ááh.

b. (take an interest in).

You must **take** your studies **seriously** if you want to learn everything you possibly can, Yéigo 'íhwíideesh'ááł nínízingo 'ólta'ígíí **yéigo bidinilkáal**.

32. **take sides.**

Don't **take sides** in other people's arguments, Diné ła' 'ałgha'dit'áahgo t'áá ká ła' **bich'ijí wóóle**'.

I **took sides** with my brother in his fight, Sitsilí diné ła' yił 'ałk'iilwodgo sitsilí **bich'ijí sélíjí**'.

33. **take sick** (become sick).

He **took sick** while he was on his way to town, T'áá kingóo joogáałgo **hatah honiigaii**.

34. take stock of the situation.

His car got stuck in the snow on a stormy night. At first he was afraid, but he **took stock of the situation** and found that he had food, blankets and matches, so he knew that he would get along all right, *Tł'ée'go níchxíilgo chidí bił náálwoł nít'ée' yas yii' di'noolbáqz go t'óo yik'ee bił hóoyéé'.* **Hazhó'ó yaa ntsézkéezgo biyéél yii' déé'jí' nít'ée' doodjílji dóó beeldléii da dóó tsitl'élí da t'áá 'altso hólóq lá.** 'Áko 'índa bii' hááhwiisdo.

35. take time.

a. (require much time).

It **takes time** to weave a rug, *Diyogí yitl'óogi t'áá hodinaah.*

b. (act slowly).

He always **takes his time** when he goes to town, *Kingóó digháahgo na'áhdilziidgo 'iigháah.*

36. take to his heels (run away; flee).

When I threw a rock at the bull he **took to his heels**, *Dóola tsé bee yíniił-ne' nít'ée' dah diilwod.*

37. take to task (reprimand).

My father **took me to task** over the money I squandered in town, *Béeso t'óó bee naashnéego biniinaa shizhéé shich'a hóóshkeed.*

37. take to.

a. (carry to).

Take this coat **to** your father, *Díí 'éé'tsoh nizhéé bich'jí' díltsóós.*

b. (like; form a liking for).

I think this dog **takes to me**, *Díí !a' l'ééchqá'í t'áá shí t'éiyá shich'jí' dah yilwo'.*

38. take the dimensions of. (measure).

He **took the dimensions of** the schoolhouse, *Kin bii' ólta'ígíí t'áá 'altso déé' yída'nééłqad.*

39. take turns (alternate).

We **take turns** cutting the wood, *'Ał-nááhiit'ashgo chizh 'ahidiilne'.*

40. take up (begin the study of).

I would like to **take up** medicine or law in college, *'Olta' hótsaagóó déyáago 'azee' 'ál'i' doodaii' 'agha'diit'aahii 'adleehgi da böhwiideesh'áát.*

TŁ'OO'GOÓ DA'INISHÍGÍÍ BAA HANI'

'Akéé'di da'ahjoogá' qaqdáqá' kin daałággoó t'áadoo le'é t'áá 'ákwíí jí' chodaoó'íinii 'ádaal-íneégoó ni' 'ádaalyaago biniinaa t'áadoo le'é t'áá bini'dii ndahaazhaazh. 'Éí yéé lq'í k'ad 'ándaalne'go 'ákóó naanish da'ílinii dahazl'jí'. Díí biniinaa Bilagáana bikéyah dahólónonii bándaalnish ɬeh yéé 'altso kin daałággoó naanish da'íl'jigóó 'altso bits'qá' sil'jí', 'áko 'éí 'áájí 'ákódzaago k'ad 'ákóó k'éeda dilyééhgóó Naabéehó bá naanish dahólóq ha'níigo 'ádáéé' diné ndaalnishi daókeed. Díí kékéyah nihil dah si'áñigí 'e'eahjigo Bilagáana k'éeda' didléehii 'áshijh ɬikan 'índa ch'iyáán ndanise'ii dóó ndik'q' nínádeinił'jíh. 'Áko 'éí nihináhás-dzoigíí t'áá 'áhánígi náhadleeh.

Ch'iyáán ndanise'ii yéigo nádaneest'qago 'át'é, 'áko 'éí hasht'e daalne'góó 'Naabéehó naanish bá dahólóq lá. Jó 'áko kóó gaan bee nda'anishígií Naabéehó bá hóló. Ndi doo t'áá 'át'é gaan t'éí bee da'ínísh da; ɬahgoó bee na'anishí naaznil. T'áá 'ákót'éego náás hodeshzhiiizhgóó háadi da bee na'anishí t'áá bí 'áshijh ɬikan hayiiníł dooleet. 'Áadóó ndik'q' náyiiláhii bée'deetqají' gaan bee na'anishígií nihits'qá' bi'oh dooleet.

K'ad naadiin náháiidáq' daats'í díí kékéyah 'áñii'gi t'áá 'íiyisíí naadáq' náhádláahgo hodeshzhiiizh; 'íidáq' naadáq' bee binda'anishígií 'ádingo, 'áko t'áá gaan t'éiyá bee nádahojigod, 'índa dajiyish dóó naadáq' hasht'e dajile' nít'ée', 'áadóó t'ah hóshch'ishgi naadáq' bee binda'anishígií ɬa' bée'da'deestáq' dóó ɬa' 'ádaalyaago 'éí Bilagáana bikéyah dahólónonii bich'jí' náhadzni', 'áko k'ad 'áájí gaan bee na'anishéé 'ádingo chidí naa'naí t'éiyá naadáq' yidayílníísh, 'áko háadi shíjí díí k'ad t'óó'góó dá'ák'eh binda'anishígií 'áldó' 'ákóodooníł go gaan bee na'anishéé 'ádin dooleet. Náá-ná t'oh naadáq' dóó ɬíjí' bidáq' náhadleeh-góó 'áldó' haa shíjí néláq' naalnishi t'oh naadáq' haalk'áah dóó 'ádeił'jígo biniiyé tádadi-néeh ɬeh nít'ée' 'áldó'. K'ad chidí naa'naí

t'éiyá hada'álk'ááh, kwe'é dó' k'ad t'áá gaan bee na'anishéé 'ádin sil'jí'.

'Áko 'ákóó t'óó'góó k'ad t'áá gaan bee 'áshijh ɬikan bida'íníshígíí 'áldó' háadi shíjí t'áá hoolzhishgi bee na'anishí ɬa' bénínáádeetqago gaan bee na'anishéé nihiyaa haidooléél, 'ákó-dzaago bee na'anishí dayiichíjihii t'éiyá t'óó'góó naanish bá dahólóq dooleet. 'Éí biniinaa k'ad t'óó'góó naanish hadaakaii 'íhoo'aah wolyéii 'áltse baa ntsídaahkees. Hálá t'áá ha'át'ii da baa 'ajíílt'a'go t'éiyá doo ts'ídá hásistl'a hazzt'i' da.

'Áko 'ákóó ndaalnishgóó t'áá ha'át'ego da 'íhoo'aahígíí t'áá 'íighah dayinólt'éehgo yá'á-t'éeh, hálá díísh jíjídi t'áá 'íiyisíí tsíjígo ɬahgo 'ánáhoo'níí, t'áá nináháhááh bee na'anishí nibéé'diitjíh, 'éí t'áá bíighah danohłíjgo dóó 'álqají' ntsídaahkeesgo t'áá 'íiyisíí yá'á-t'éeh, 'áadóó bá ndaalnishi t'áá 'aaníggóó dóó t'áá báq'hlíjíjgo yá'á-t'éehgo bá joolnishgo 'áko doo haidlee' da. 'Áko 'éí naakigo yá'á-t'éeh njil-nishgi dóó 'íhoo'aah t'áá bee hwéého dílzingo 'áko t'áá 'áljají' naanish hálóq náhalin, 'áko kwii haz'q' t'áá nihí baa ntsídaahkees. 'Áko háadi da diné ch'éeh 'ádaat'jí' ndi t'éiyá t'áá naanish nihá hólóq dooleet. Kwii haz'q' t'áá nihí nihíhólnííh.

At present there is a great demand for labor in agricultural, and in other areas. During the war many people migrated to industrial areas, attracted by high wages. These people have not returned to work for the farmers. This is one reason for which the Navahos are able to find plenty of work at present.

However, a great demand for labor, coupled with inability to find an adequate supply, is stimulating the development of new farm machinery. Some day soon hand labor may be entirely replaced by machines. Not many years ago corn was picked by hand in the midwest, but now it is all picked by machines which have replaced the picking crews of former times. Similarly, the combine is rapidly taking the place of the old time threshing crew.

So Navahos must realize that great changes are taking place which will ultimately affect them. They must strive to get an education which will make it possible for them to change with the times.

TSÍDII T'ÓÓ 'AHAYÓI KIN YIK'ÁÁH'

YIJÉE JINI

'Aak'eedjí' hodilzhishgo tsíidii nádabeehaah-góó 'anáhákáá ɬeh. 'Egi 'át'éego ɬa' tsíidii t'óó 'ahayói shádi'áahjigo nádayít'áah nít'ée'. New York hoolyéego kin haal'áhági kin ts'ídá 'aláhádi yaa'áhígíí ɬa' yik'qáh yíjéé' lá jini t'leé'go. T'ah nít'ée' kintahjí' tsíidii nahinidéehgo hadazhdees'jí' jini. Tsíidii kin niit'aají' nahinidéehgo wónáásdóó k'adéé haitkaah jini. Díkwíidi neeznádiin shíjí nánídee' jini. ɬa' t'áá daneeznáago nahineezdee' jini. ɬa' t'óó bini' 'ádaasdíjí' jini. Kin tsíidii yik'qáh yíjé'ígíí 'éí Empire State Building wolyé jini. Ts'ídá 'éí t'éiyá 'aláhádi kin nineezgo baa hani'. T'leé'go shíjí tsíidii dayít'áahgo díí kin 'aláhágo yaa'á yéé t'áadoo dayiiltsqá da.

It was recently reported that birds flying south for the winter collided in great numbers with the tall buildings in New York City, and rained down on the streets.

NAABEEHÓ ɬA' NIDADOOLNISHGÓÓ BIŁ

"IT'A'

Naabéehó naadiin naaki yilt'ego nádadool-nish biniiyé Na'nízhoozhí dóó bił dah 'adiit'a' jini. Nléi náhookos biyaají Nebraska hoolyéego náhásdzoogíí biyi'góó. Na'nízhoozhí naanish bá hooghanígií shíjí t'áá 'ákóbi'doo'-niidgo t'áá 'ákólyaa.

'Éí díí Naabéehó 'áadi tó nádaalqahgo yindaalnishgo naaki daats'í bee nádadidooziłgo 'índa 'áadéé' náookah. Nádadazhdego naanish bá dahooghangóó díkwiigóó shíjí naaltsoos tádadíína'. 'Áadóó 'índa Na'nízhoozhí 'índa bee lq'ízíjí' dóó 'índa Naabéehó naadiin naakigo shóozt'e' ní jini Chas. Ponto, naanish 'alqají' bee böhólníhígií. T'áadoo lq'í 'ahéé'-ílkeeidí Naabéehó Nebraska hoolyéégóó bił dah 'adiit'a' jini.

Laborers were urgently needed for some flood control work in Nebraska. Navahos were recruited in Gallup, and flown to the work site.

TŁ'OHCHINÍJÍ DINÉ KÉÉDAHAT'ÍNII BAA HANI

BY HASTIIN BIYO' ŁÁNÍ YÉ' BIYE' — RAMAH, NEW MEXICO

PART III

T'iists'óóz Nídeeshgizh hoolyéedi Bilagáana Naat'áanii Yázhí wolyéé líé' diné yinant'aí silíí' hodoo'niid. Díkwíí shíí' 'éí nááhaiídáq' naat'áanii nihá neezdáago 'áadéé' siláago ła' shaa níyá. Ha'át'íí lá biniiyé lá. Haa lá yisdzaa lá nisin. Nt'éé' t'áadoo 'át'éhé da ndi, díí 'aseezí ndaat'iígíí t'éiyá biniiyé naat'áanii hágó nihidíni. 'Ákóó dadooohkah nihidíniid. 'Áko 'ákóó 'atah níyá. 'Áadi niikaigo ndanihídéékid dóó t'áá diné naat'áanii nilínígíí nihee 'ádin lá nihídoon'iid. 'Áko baa 'álah dooleégo ła' ndadoołtééł. ɬa' ndasoołt'íjgo 'áadéé' shaa doogááł nihidíniid Naat'áanii Yázhí wolyéé líé'.

Nináhaakaigo Bilagáana naalyéhé yá sidáhí 'éí bee bił náhweeshni'. Naat'áanii yázhí wolyéé léí' 'áłah doohłeełgo naat'áanii ła' ndadooltééłt nihilní bidííniid. Lá'qá, 'éí ya'á-t'éeh ni. T'áá kwii sha'ałk ee 'áłah dooleeł nihidííniid naal-yéhé yá sidáhí. Ndahosiił'qá dóó diné hani' bitaa sé'qá.

'Áko 'aadóó njiiskai nt'éé' doo 'ałtso njiiskai da. Hastóó t'áá dahojiyánéé 'ádajídin. 'Áko shí t'éiyá 'akwii náánísdzá. T'áadóó hózhó dahóyáq da nahalinígíí t'éiyá niheeskai. 'As-dzání da. T'áá 'ałkéé' ni'iildéehgo wónáásii' 'ałní'ní'q. 'Áko ndi doo tqaq da.

'Áko naalyhéh yá sidáhí t'éiyá nahgóó naagháá nít'éé' 'áadéé' haadzíí'. Da' doosh ɬa' nádoodáálí da, dííniid. Hani' bitaa sé'qá ndi ha'át'éego shíí doo níyáhí da. Ha'át'éego shíí 'ádaadin bidishní. 'Áko k'ad lá dooleeł ni. Tsííłgo t'áá k'ad béiséhodoozííl yééni' ní. 'Áko 'índa haa yít'éego baa ntsiní-kees? Háí dooleeł nínízin, shidííniid? 'Áko hastóí ɬa' t'áá dahojíyánigíi ɬa' hwee haasdzíí', 'azhá doo jiníyáa da lá ndi. 'Éí daats'í dooleeł nisin dishní. Nít'éé' 'éí dooda ní. 'Áko náánála' náájísdzí 'éí nááhweeshji'. 'Éí dooleeł náádísh'ní. Nít'éé' 'éí 'ałdó' dooda. Doo biiłghah da náádí'ní. 'Áádóó náánála' náájísdzí nááhweeshji'. 'Éí dó' dooda náádí'ní. T'áá 'ákót'éego hastá jílt'é daats'í t'áá doo njiiskai da ndi ch'ééh hwee haasdzíí'. 'Éí t'áá 'ałtso doo dabiiłghah da ní. T'áá ni-şq' haa nít'é? Da' niish doo nínízin da? shiłní. Shíşhq' ha'-át'íí biniiyé? Hádáqá' lá kójít'éego, kózhniłtsázigo naat'áanii jíłi. Naat'áanii baa dzólñiigo 'éí yá'át'ééh. Shí 'éí t'áá'ha-żhóó doo shaa dzólñii da. Shił ɬeesh yoot'íí 'éí bqq' ádíshní, bidííniid. Dooda, shí 'iinisingo t'áá ni dooleeł nisin shiłní. T'áá 'fíyisíí doo 'ádaa jóshdlíi da dóó hóla, diné bił kékéhashtíí-nigíi shíí ha'át'íí danízin bidishní.

T'áá díkwíi 'ahíijiikaigo kóó nijíiztánéé 'áají' hach'íí haadzíí. Shí díí kóó sizínígií naat'áanii 'ádoolnííl nisin. Nihíshq' 'éí ha'át'íí danohsin? Ha'át'éego baa ntsídaahkees? hodíiniid. T'áá 'áko t'áadoo háájí da hanáá' 'ádzíihí, "Éí lá yá'át'éeh ni. 'Éí lá daniidzin ni," dajiníigo hahozhdííldláád. Da' t'áá 'aaníí 'ádadohní? hodíiniid. 'Aoo', t'áá 'aaníí 'ádadii'ní dazhdííniid. Lá'qá, jó 'ákót'éé lá díniid shé.

'Áadóó naaltsoos yikáá' 'áyiilaad dóó shaa yiníltsooz. T'áá ni níléigoo naat'áanii bich'íí dííltsoos. 'Áadi shííy'índa hazhó'ó naaltsoos ná 'íidoolumíí shidííniid. 'Áko 'ákódzaa.

'Áádóó naaltsoos yéé naat'áanii bich'íj' dah diiltsooz. Nidiniilt'éego 'ákóó dah diit'áázh. 'Áadi bił yah 'iit'áazhgo naaltsoos yéé bílk'ééltsooz. Yinéélíj'go t'áá ni nini'deeltíj' lá shiñní. T'áá 'áko naaltsoos la' yik'i náá' áshchíj' dóó shaa yiníltsooz. "Na', kwii naat'áaniishchííñ," shidíniid. 'Eí 'áádóó t'áá 'éejí t'éiyá baa náshdáahgo hodeeshzhiizh. Tsé-hootsoojí 'éí t'áadoo niséyáa da. 'Áłah ná'ádleeh ha'níi ndi doo 'ákóó naasháa da. T'áá hazhóó t'ááłáhádi 'áadi níyá. 'Áádóó 'éí t'óó 'ákót'éego hoolzhiizh. 'Íídáq' t'áá honítłoo' nahalin yéedáq'. T'áá bíyó t'áá hasht'e hodít'é nahalin yéedáq'. 'Áádóó dií kéyah haz'qagi t'éiyá bidiishkaal. T'áá kóníghání nahalingo bee hanásdzih. T'áá ná baa hwiidínóo-tíj'. Hahgo shíj' dooleet. T'áá baa nánítíj'. Shí dó' kodóó t'áá ná baa yinísh'tíj' shiñníigo 'aadéé' hodeeshzhiizh.

'Éí 'aadóó t'áá nízaad ninááhoolzhiihgo hastói 'íidáq' naat'áanii dajílinéé hadahojiz'q̄ hodoo'niid kojí T'iists'ózíjí. 'Atsidii Nééz joolyéé nít'éé', 'éí hahojíí'q̄ hodoo'niid. 'Índa Hastiin 'Adiits'aí ha'nínéé da. 'Éí shíj yił 'ahaa n̄daakahgo wónáásdóó yee 'ahada'deest'q̄. Wááshindoongóó diikah hodoo'niid. Kéyahígíí 'áadi ha'át'éego da baa dahodiihnih hodoo'niid. Bilagáana nihinant'aí dajílinii t'óó býó doo dají-sih da. T'óó býó t'áá níhił 'alta n̄dahojílníihgi 'át'é. Doo t'áá 'át'éego bee níhił dahojilni' da. Haahláa yee' t'áá níhił bik'ídiilkah níigo 'Atsidii Nééz wolyéhéé dóó Hastiin Adi-

ts'a'i yéé hodeez'q̄ hodoo'niid. 'Áko t'oo Wááshindoongóó da'deesdee' jiní daha'níigo baa dahani'. Diné Wááshindoongóó dadookahii bits'á daha'níilgo baa 'álah n̄da'adleeh da-ha'ní. T'áá hazhóó bílatah' dahashzhiiizhgo haa'íshq̄ 'atah deesháál dííniid. T'áá shí 'ákót'éego bił kééhasht'íinii bich'í haasdží'. "Lq'q̄, 'atah dínááh. Nihá 'atah díníyáago yá'-át'éeh," dashizhdííniid.

Wááshindoongóó dadeeskaaígíí Na'nízhoozhídi nida-haz'á jiní hodoo'niidgo kodóó 'ákóó dah diikai. Tániilt'éego. 'Áadi niikai nt'éé' 'ákwii nda'iisdee' lá. Hastiin 'Adiits'aídó' níyáá lá. Hastói díkwíí shíí dadeeskai lá. Łá' níléí dzííłibáí hoolyéédéé' lá. Łá' 'éí Tsézhin Bií'dóó nt'éé' lá. 'Áadóó díkwíídéé' shíí dó' Łá'. T'iists'óóz Ndeeshgizhíjí 'Atsidii Nééz wolyéhéé dó'. 'Inda Ts'íhootsodóó 'éé' neishoodii Tsiiish-ch'ilí wolyééé nt'éé', 'éí dó' lá.

'Éí t'áá 'ákwi danihiiuská. Biiskání 'ahbínigo náhást'éí-góó 'oolkiłgo kó' na'ałbqasii ła' yílwod. Yáál bik'é nihíł dah 'adiilyeedígíí 'áají' 'adahaan'il. 'Áadóó nihíł dah 'adiilwod, dóó níléí Wááshindoón hooleyéé léi'di niikai. 'Áadi díkwíí shíjí danihiiuská.

'Áko 'índa nihinant'a í 'akéédéé' daats'í nilíí léí' bił yah
'iikai. 'Alqájí' sitíinii 'éí doo bił na'adáa dà nihí'doo'niid.
Hágó níigo t'éiyá bił na'adá nihí'doo'niid. 'Akéédéé' daats'í
nilí, 'éí t'éiyá bił da'ahiiltsá. Kwíi t'áá 'áhoołts'íísi go hada-
hohdzíih nihí'doo'niidgo t'áá 'ádaałts'íísi go hadahaadzíi'.
T'áadoo ts'ídá hazhó'ó 'ádaa ch'ídahosiit'qá da. Hadahaad-
dzí'éé naaltsoos bikáá' nii'nil. Hadahaadzíi'go naaltsoos bi-
káá' nii'nil yéé 'éí 'áłah ná'ádleeh góne' nihilqájí' yah 'eet'ah.
'Ákwíi 'áłah 'azlíí'go t'óó náago dadéé'tíí'. 'Áadóó 'áłtsogo
t'óó ch'ééniikai. 'Áadóó díkwíi shíí náánéískágo 'índa naal-
tsoos yéé nihichíí' ch'ééniá' nihí'doo'niid. Hadahaadzíi'go
naaltsoos bikáá' nii'nil yéé t'áadoo bidééłniid da. Doo 'ilíí
da nihí'doo'niid. T'áadoo ts'ídá nihá nabikí' yáztí' da, nihí'-
doo'niid. 'Aají' t'áadoo biniiyéhé da nahalin silíí'.

T'áá 'áadi neiikaigo diné ɬa' nihits'qá' bi'niiatsq. 'Éí 'ákódzaa yéé t'áá 'aaníí 'át'íí lá. Díí' daatsí t'éiyá biiskágoo t'áá 'iiyisií doo hóoyói da. 'Azee'ál'íí góne' sitíjgo t'óó 'ákóó bich'íí 'ałnáá dajikahgo 'áadi bídzísdáago néílkáah. Łah 'ákóó dínááh, 'áadi bísíníldáago yidoólkáál shi'doo'niid. 'Áá-dóó 'ákóó bich'íí níyá. Nééł'íí 'nt'éé' t'áá 'iiyisií doo hayói da silíí' lá. Doo diné náodle' 'át'éégoo yálti'. T'áá býo bił ch'aa náhádleeh silíí' lá. 'Ahbínigo diné bił naashkai yéé baa nánísdzáago t'áá 'ákót'éego bił náhweeshni'. Diné bił neiikai yéé t'áá 'iiyisií doo bidziil da silíí' lá dííniid. Lá'q nihílááh nááhkah. T'áadoo bił dahołne'é nikéénöhkááh, nihí-dííniid 'éé' neishoodii Tsíishch'ilí wolyéhéé. Shí 'éí t'áá kóó bíséldá. Hazhó'ó bééhoozingo 'índa nihikéé' nááshdááł dooleél nihidííniid. 'Áko 'éí 'éé' neishoodii bił neiikai yéé t'áá 'áadi diné yésdáago t'áá sáhí dah níiikai. 'Éí 'áadéé' nihikéé ná'oolwołgo díkwíí shíí yiská. Yootó t'áá 'áhání hadzíihgo 'ákwii nihíl nináá'iltlá dóó da'diidiíll biniiyé bideiijéé'. 'Ákwii bideiijéé'go diné Wááshindoondéé' bits'qá' dah níiikai yéé t'áá 'íidáqá' 'ádin ha'níigo nihíl ch'íhoot'qá. 'Áádóó nihíl dah náá'diilwod. Tóhajiloh hoolyéé léí' biiaghahgi diné bił neiikai yéé bá ni'iltlágo tál't'éego bidáájéé'. 'Éí 'ákwii hootaadiikah daaníigo. Nihí t'éiyá 'aadéé' nihíl dah náá'diilwodgo k'adéé' haiłkaahgo Na'nízhoozhígi nihíl ná'ilwod. 'Áádóó da'nílt ts'qá'góó tásiikai.

'Aadóó náhodeeshzhiizhí díkwíí shíí 'éí nínáánááhigo t'ah nít'ée' Tséhootsooídéé' Naat'áanii Nééz wolyéé léí' ni-haa'ní'eezh. 'Éí díí kodóó Tł'ohchinígi Gáamalii shijé'ígíí shíí haa yit'éego nihaa nínáádaat'ígo daats'í yiniiyé naat'áanii yíkai. T'óó t'ah nít'ée' naat'áanii nihaa yíkááh hodoo'niid. 'Éí 'áadóó biba' 'áłah siidlíí. 'Ákwii Naat'áanii Nééz dabi-jiníí léí' nihaa níyá. Hastiin 'Adiits'aí yéé dó'. Tsézhíjíh Deezlýjdóó naat'áanii nillíí nít'ée', hastiin bidághhaa' 'ayáo dił-hił nít'ée', 'éí dó' níyá. T'iists'óóz Ndeeshgizhdéé' Naat'áanii Yázhí dabijinínéé dó' níyá. Bisiláago Naatoohó wolyéé nít'ée' 'éí yił ní'ázh. 'Ashkiist'ini dabijinínéé dó' níyá. Kwii 'á-łah siidlíí'go Naat'áanii Nééz wolyéhéé kóniigo nihich'íj' haa-dzí':— "Gáamalii kwii bił kééhoht'ínígíí 'ádaaníigo kóó dí-kwiigo shíí dá'ák'eh biniiyé kéyah t'a' nínáádahaadláá'. 'Áko diné nohlinígíí níwohjí' náás náádoohkah," danihiłníi lá.

(Page 9 bikáa'gi baa nááháni'

TŁ'OHCHINJÍ DINÉ KÉÉDAHAT'ÍNII BAA HANI'

"Nagháíí dził nineez hoolyéhígíí bich'j'go," nihidiíniid. 'Eí haa yit'éego baa ntsídaahkees lá? nihi'doo'niid. "Dooda, di-né náás náádookahígíí lá 'éí dooda ni," dííniid shí 'ákwii. "Jó 'aadi tsékooh góyaa 'éí shí shikéyah. 'Áko 'éí bik'ináádeesh-dálgíí 'éí dooda. 'Áadóó díí diné náás náádookah dadohní-nííí 'éí t'áá 'íiyisíí dooda. T'áá 'aadóó ha'át'éego da nihá baa ńdajít'jígo kéyahígíí nihá ńdahozhdoozoh. T'áá nihilááh 'áhoníltsgo nihá ńdahozhdoozoh. Jó kót'éego yá'át'éeh dooleeł. Shí 'ákót'éego baa ntséskees. T'áá nílédéé' t'áá 'ákót'éego bee hanásdzih. Nagháíí Naat'áanii Yázhí ho'di-nínígíí t'áá 'ákóhodishníigo biniiyé haa náshdááh. 'Áadóó k'ad t'áá 'ánoltsó 'ahíohkai. K'ad haa shíj yit'éego nihá baa ńdadóohjt'jí. 'Áadóó díí t'áá tó 'ádingóó nihí'ílnii'ígíí 'áldó' ha'át'éego shíj nihá baa ntsídaahkees dooleeł. Díí nááhál-tíjhgó dóó ńdaadzasgo be'ak'idgóó tó ńdahadleehígíí 'éí t'éiyá bikiin kééhwiit'j. T'áá 'íiyisíí bidziilgo tó háálínígíí 'ádin. Bi-dziilgo haa'í da tó deezlí 'ádin. Doo nahałtin dago dóó doo yidzaas dago 'éí dibáá' bééda'íidíi'niil. 'Áko díí k'ad dibáá' biyi' góne' anihídasooyil. 'Eí díí Gáamalii dajílínígíí daats'i hazaak'ehgo," dííniid.

'Áadóó 'aají bee 'ahił dahojilni'go hodíína'. "Áko díí
nihá náhásdzogo daatsíí 'ałtso biyi'jíí kóodoohnííł? Díí t'áá
'íiyisíí hóteelgo nihee nahodeeztqaqd lá," nihí' doo'niid. "K'ad
hazhóó bééhoozingo shííjíí nda haá yit'ée dooleeł," náádeesh'-
niid. "Lá'qqa, jó 'ákót'ée lá. T'áá baa hwiinít'jíígo shííjíí béé-
hodoozjííł. T'áá nihá baa ndadíi't'jííł. Dóó t'áá nihá béého-
doozjííł," jidííniid 'éí Naat'áanii Nééz ho'di'nínéé nihaazh'ni'-
eezhgo.

'Aadóó wóshdék' t'áá bíhólníhígíí nihinant'aí 'ándajiilíjjíhgo hodeeshzhiizh. Gáamalii danilínígíí ła' nihinant'a' daazlíjjí. 'Áko t'áadoo ts'ídá yéigo bidziilgo nihá dahodeez-'áq da. 'As'ahgóó nihinant'aí sillí'ígíí 'ádin. T'áadoo hodinaí nahjí' háhákáahgo yaa naaskai. 'Aadóó náás hodeeshzhiizhgo Gáamalii ła' t'áá béédahoniilzin, 'éí nihinant'a' náánásdlíjjí. Díí nihinant'aí náánásdlíjjí'ígíí t'áá kóó t'áá nihináál ndahaazhchíinii ła'. T'áá nihitahgi binaalyéhé bá hoo-ghan dóó 'ayóo diné bizaad yidiits'a' nt'éé'. 'Áadóó diné 'at-dó' 'ayóo yich'ijí nilíjjí nt'éé'. 'Éí 'índa t'áá yéigo nihíká 'eel-wod. Nihitahgóó t'áá bí bił tá'dílyeedgo nihinaalnish nt'éé'. Kéyah nihá baa hwiinist'jjid lá níigo ła nihíl ch'ihoní'q. 'Áyaanída naaltsoos ła' bee shaa yí'nil níigo nihíl hoolni.' Kóó siłtsooz, jó 'akon danólí' nihidííniid. Nt'éé t'áá 'aaníí 'ákó-t'éego naaltsoos bikáá'. Tł'ohchiní kín sinilí dóó ch'ihoodzo. 'Éí 'áadóó kojí' Naasht'ézhí bihoodzo bihodidzo lá. Níwohjigo 'éí níléí dził ní'ahígíí biniit'aagóó dóó níléí kojí halgaidi dził dee'nil 'éí bíláahdi nihá hodidzóóh lá. 'Áadóó kojigo Naasht'ézhí bihoodzo bináhodidoodzoh lá níigo yee nihíl hoolni'. Kót'éego nihá baa hwiinist'jjid lá nihílníigo naaltsoos bikáá'go daníilíjjí. Jó 'ákót'éego baa hwiinít'jjí. 'Éí 'ákódzaa yéení'. Gáamalii dayíñii'go yaa hahodííldláád lá. Kodóó kin sinilí dóó hahoodzooígíí 'éí dooda. Níwohdi, Gáamalii nineel'áqadi, 'áadigo hoodzogo 'éí yá'át'ééh daaníigo yaa hahodííldláád. T'áá 'áko ndi haashíjj yinééh nt'éé'. Ts'ídá k'adéé hazhó'ó béeéhoozíjíhgo kéyah nihá yaa yinít'ínééh háadi shíjj chidí naat'aí bił bidah ch'éét'a' hodoo'niid. Dóó ła' bée'niitsaahgo biniinaa t'óó nahjí' nihits'áq' hanáádzá. 'Aají' kéyah nihá baa hwiinít'ínééh t'áá níít'éé' nt'éé'. 'Éí 'áadóó t'ah doo bidziilgo nihinant'aí náhádleehgóó díí jjíggóó 'ákó-t'éego yit'ih. Díí kót'éego shił béeéhózin, ió 'akon

“Éí ‘áadóó t’ah nt’éé’ t’áá diné béésh báqñ dah náaznilí danilíjgo diné t’áadoo le’é yá yaa n̄daat’í yiniiyé Tségháhoo-dzánídi ‘álah nádleeh hodoo’niid. ‘Índa díí Tł’ohchinígi kék-hoht’íinii ła’ béésh nihqñ dah doot’áál hodoo’niid. ‘Áko ’akwii ch’ééh ’áltaa dazhdilniihgo t’áá nihí ła’ kodóó soozíj dooleeł náánihi’doó’niid. ‘Éí diné bił kéké dah wiit’íinii ’áda-nihílní. ’Ákódzaa ła’ ndahosililtj. ’Áko ’éí báésh náqñ dah doot’áál dahodii’niid. ‘Éí ’ákódzaa, diné báésh báqñ dah yis-t’áago Tségháhoodzánígoó nihá ’ałnápádáhóóh nt’éé’

'Áadóó t'áadoo ts'ídá lq'í náháhí t'ah nt'éé' ts'ídá t'áadoo biniiyéhégoo kodóó 'ákóó 'ałnáá'deiikah níigo yaa ch'ihoní'q. T'áá 'áají diné keédaħat'ínií t'éiyá t'áadoo le'é bá baa dahwiinít'. Wóshdée'go t'óó'jigo kééhwiit'ínígíí 'éí Tségháhoodzánídi béesh bąqah dah naaznlí yah 'anájahígíí lq'í ndi doo nihik'iyádadjiłtéeh da. 'Áko 'éí bąqagogo kojí Kiis'áanii binant'aí danilínií 'éí nihinan't'aí danilíjigo dó' yá'át'ééh dooleełísh lí jiníigo hozhdeez'q. Biniiyé 'áłtah diidleełao baa

ńdadáuit'jjíl. 'Áájí ndadidiit'áál jiníigo 'éí biniiyé 'áłah siidlíjjíl'. T'áá hó ha'ałk'eegi. 'Ákwii bee naaltsoos hadazhdiiłaa. 'Áádóó 'índa Be'eldülla Sinilgóó Kiis'áanii binant'aí nilínigíí bi-ch'íj bił 'ída'jiilaa. 'Áádéé' náhóoni'go bee niha'deet'qáq lá hodoo'niid. 'Áko 'éí bee lq' 'azljjíl' siljjíl. 'Áko 'éí 'áádóó Kiis'áanii binant'aí nihinant'aí niljjílgo hodeeshzhiizh.

'Áádóó diné béésh bqah dah si'ání nilíjgo t'áá bidziilgo t'áadoo le'é nihá yaa yinít'íneé t'áá hahoo'nehee ka hááyá. T'áadoo kót'é 'ílíní bi'niitsq. T'óó hanii 'átsééd 'átíj 'azljjíj nít'éé' k'ad t'áá 'aaníí 'átíjíj lá. 'Éí diné 'ádin silíjíj. 'Aadóó t'óó náhodiilkó. 'Éí t'óó 'ákót'éego náás náhodeeshzhiizh. 'Áko ła' 'ákóne' 'anídoolt'eeł. Háí yee' dooleeł ch'ééh dajiníigo hoolzhiizh. Nít'éé'go diné ła' t'áá 'adiits'a'ii Na'nízhoozhí yich'íjí kééhat'íj, t'óó kodi nihitah nádáháh, 'éí dooleeł dazhdíniid lá, ła' t'áadoo deii'niihí. 'Áko 'éí béésh bqah dah doot'áátl níigo diné ła' yee haadzíí' lá. Díí diné béésh bqah dah doot'áátl hodoo'niidígíí 'éí 'Óltáí Yázhí dabidii'ni. 'Áko 'éí t'éiyá Tségháhoodzánígoo 'ałnánádáh. T'óó 'áadi shi-náátl 'álah ná'ádleeh níigo nihíl náhálnih. 'Éí t'óó 'ákót'éego haa shíjíj nízah nihoolzhiizh. T'ah nít'éé' Be'aldíila Sinildéé' naat'áanii nilíjíj ła' nihaa níyá. T'áá hazhó'ó t'áá yá'át'éehgo yálti' léí'. T'áá kéédaħwiit'ínígi nihinééyá. 'Ákwii t'áá Ɂágóó nihíl nahasni'. Díí t'áadoo le'é nihá baa hwiinít'ínígíí t'áá nihá ła' doonííl nihidíniid. 'Áádóó t'áadoo nízaad ni-hoolzhíshí nahjíj hanáádzá náánihi'doo'niid. 'Aajíj doo 'é-nááhoosdzin da. 'Éí t'áá 'ákót'éego nahjíj háhákáahgo yaa naakai.

'Adóó t'óó níléidi 'álah ná'ádleeh yiits'a'. T'óó 'áadi yaa naakai yiits'a'. Ha'át'éego shíí yaa naakai. 'Áko hó t'éiyá 'ákóó 'alnáájídááh 'éí díí béésh báqñ dah si'áni jílínígíí. Díí kékéyah haz'qági 'éí doo ts'ídá nihá yaa yinít'íni da nahalingo hoolzhish. 'Áadóó baa nínáádajit'íígo haa lá yit'éé lá. T'áá níléí Be'aldííla Sinilgóó biniiyé 'alnáá'áldahgo lá haa yit'éé lá, náádazhdoo'niid. T'áá daats'í yá'át'éeh dooleet. 'Áadóó diné t'áá kwii bił kékéyahwiit'síinii t'áá 'éí ła' béésh báqñ dah ńdoot'ááł dazhdííniid. Kodéégo t'óó nihitah nádáahgo béésh báqñ dah si'áni nihá nilínígíí la' t'áá býo t'áá nihi'oh neel'q nahalin. T'áá 'íiyisíí t'áá nihééhojísin dóó t'áá 'íiyisíí t'áá k'é ndi 'éí dooda dooleet ła' dazhdííniid. 'Áko 'ákwii diné ła' bee hadajisdzíí'. 'Éí dooleet dazhdííniid. 'Áko ndi t'áá bee 'ált's'ájíkah nahalingo háádadzidzih. Díí diné bee ha'oodzíí' dishnínígíí 'éí t'áá shí shitsóigo 'éí bee hadajisdzíí'. 'Éí 'ákódzaa yéé 'ákwii baa hahozhdííldláád t'áá 'ált's'áq' dajíl'ígo ha'át'éego shíí. 'Aají' ha'át'éego shíí nináánaskidgo diné ła' bee hanáádajisdzíí' lá. 'Áko 'éí naaltsoos bá 'adahaas'nilgo t'áá kodóó nilníqé naaltsoos bá 'aghá níí-dee' lá. Łahjí bee ha'oodzíí'éé 'éí t'áá 'a'oh silíí'. 'Áko 'éí daats'í k'ad béésh hqñ dah yist'q. 'Adóó 'éí t'áá' naaznilí ha'nínígíí 'éí t'áá bénídahoosdzin. Siláago da. 'Ółta'í Yázhí ha'nínígíí 'éí 'ánihwii'aahii 'áho'diiiyaa. 'Éí 'aají' 'ákódaa-dzaago k'ad 'ákót'éego kékéyahwiit'í.

(This is the third and final installment of the Ramah story. The complete text will be published soon in bilingual form.)



Tántee¹ wáanaanídi Berlin, Germany haalyéedi Russia bisiláaga háda'ats'ihga t'áá 'áde'éga bił 'ałk'íijiieeh ha'níiga baa hani'. Russia bisiláaga yinannit'aí daniilnígíi ła' kwii 'asdzáñi yił sizí. 'Eí shíí Berlin haalyéegi siláaga yinant'aí niilíiga díí t'áá nichxq'íga baa dahani'ígíi yaa na'a'eesh. Sakalavsky iiglyéé iiní.

'IINIŁTA'ASH BÉHONÍSIN

Wáashindoondi bee haz'áanii 'ádeił'ínigíí ts'ídá t'áá 'ákwíí jí naaltsoos ch'ídayiiníi. Díí naaltsoosíí t'éiyá yaa nídaat'iñii yaa dahalni'go bee ch'ihinidééh. 'Akée'di bee haz'áanii 'ádeił'ínigíí álah sil'í éedáq' 'éí ła' díí ch'íni'q, díí nihikéyah biyi'gi daa shíí néelqá' diné dódó 'asdzání doo 'ííłta' da, béeso yik'é da'íidoołtahígíí bá ndoo'nił dadíniid. Díí bee ha'oodzíígií t'áá 'íiyisíí nihil yá'ádaat'ééh, háálá Naabeehó daa shíí néelqá' doo da'ííłta' da.

Bee haz'áanii 'ádeił'ínigíí 'ádaaníigo k'ad-tseebíí nááhaiidqá' daho'déélta'qá bee nihil béédhoozin, 'áko neeznáadi miil ntsaaígíí bíighahgo díí nihikéyah Wáashindoón bináhásdzooígíí biyi' doo 'ííłta'ii hóló dadíniid. Jó 'áko díí neeznáadi miil ntsaaígíí 'ázhnéelt'e'go naaltsoos hani' bee ndanideehgíí doo hoł béédhoozin da, dódó yadiizníí bik'eda'ashchínigíí dódó tózis bik'eda'ashchínigíí doo hoł béédhoozin da. Díí neeznáadi miil ntsaaígíí bíighahgo doo da'ííłta' da dishnínigíí t'éiyá naadiin 'ashdla' dódó deigo béédháhaágíí 'ááldishní.

Da'ahijigánéedáq' táadi neeznádiin dódó ba'aan 'ashdlaadiindi miil diné yilt'éego dabi-diñil'íigo t'óó naaltsoos yidadeeshchid, bízhí doo yéédhahósingóó. Bilagáana t'éiyá t'ááláhádi neeznádiin dódó ba'aan tádiindi miil yilt'éego doo 'ak'eałchíí dódó naaltsoos wóltá'ígií doo bił bééhózin da lá. Naakaijí t'ízhinii t'éiyá naakidi neeznádiin dódó ba'aan naadiindi miil yilt'éé lá. Díí neeznádiin dódó ba'aan tádiindi dódó ba'aan táadi miil t'éiyá t'áá 'áłts'íisígo hoł 'éédhahózin ndi siláo doo bíighah da hodoo'-niid. 'Áko t'óó 'ahojýyóó siláagóó dazhdoonah yéé naaltsoos doo hoł béédhahózingóó biniinaa t'óó t'áq' hajiiskai.

Diné dódó 'asdzání naadiin 'ashdla' dódó dei-béédháhaágíí neeznádi miil ntsaaígíí yilt'éego naaltsoos doo bił bééhózin da. Bilagáana t'áá díí kéyah nihil dah si'ánigíí biyi' ndabi-diizchínigíí t'éiyá díí miil ntsaaígíí dódó ba'aan naakidi neeznádiindi miil yilt'éé lá. Bilagáana tó wónaanádi ndabi'diizchínigíí t'éiyá táadi miil ntsaaígíí dódó ba'aan t'ááláhádi neeznádiindi miil yilt'éé lá. Naakidi miil ntsaaígíí dódó ba'aan tsosts'idi neeznádiindi

di miil t'éiyá naakaijí t'ízhinii.

New York hoolyéego náhásdzooígíí biyi' naaltsoos doo bił bééhózinii t'ááláhádi miil ntsaaígíí yíighahgo 'ánéelt'e'. Illinois hoolyéego náhásdzooígíí biyi' t'éiyá, díí miil neeznádiin dódó ba'aan hastqádiin dódó ba'aan naakidi miil naaltsoos doo bił béédhózin da. Pennsylvania hoolyéego náhásdzooígíí biyi' dódó t'éiyá hastqádiin dódó ba'aan náhást'édiin dódó ba'aan hastqádi miil. Louisiana hoolyéego náhásdzooígíí biyi' dódó t'éiyá díí miil neeznádiin dódó ba'aan tádiindi miil diné dódó 'asdzání naaltsoos doo bił béédhózin da, 'áko díí Louisiana hoolyéego náhásdzogó bii' k'ééhojít'íniigíí k'asdáq' 'ałníi' dódó naaltsoos doo béédhózin da. 'Áko díí nihikéyah biyi' doo da'ííłta'ii ts'ídá táadi college dayííłta'ígií yilááh 'ánánéelt'e'. Diné doo 'ííłta'ii t'áadoo le'é doo yik'ídiitjih da. Diné doo 'ííłta'ii bááhádzid, háálá bikéyah biyi'gi 'ádahoonítigíí doo bił bééhózin da. 'Áadóó díí nihikéyah dah si'ánigíí biyi' diné k'éédhahat'íniigíí t'áadoo le'é da 'ádoolnítigíí doo bił bééhózin da. 'Óltá'gíí dódó 'ak'elchíhígíí hoł bééhózingo t'éiyá hoł 'ééhózin dooleet, 'ak'elchíhígíí hoł bééhózingo 'ádahót'íidii dódó 'ádahoonítii hoł bééhózingo t'áadoo le'é doo nanit'agóó bik'izhdi'yiitjih dooleet.

Diné doo 'ííłta'ii dódó 'ak'elchí doo bił bééhózinii ɬeezh bee hahalkaadí dódó 'ałts'íqá' deeníí bee nda'anishígíí t'éiyá baa hidit'aah, háálá t'áá 'íiyisíí hojýqá' ndi bá njiłnishígíí naaltsoos haa yiníłtsoozgo doo hoł bééhózin da dooleet, dódó bee na'anishí bik'eda'ashchínigíí doo hoł bééhózin da, 'áko t'áá gaan bee na'anishí t'éiyá há 'ahóót'i'.

K'ééda'didléehii díí nihikéyah yii' k'éédhahat'íniigíí naakidi miil ntsaaígíí dódó níwohjí' yilt'éego díí nááhaijí' ndi t'áadoo da'ííłta' da, 'áko da'óltá' ndi, dayóltá'ii doo bił béédhózin da. Wáashindoondéé' naaltsoos ch'íhini-deehígíí, k'ééda'dilyééhgóó yaa halni' ndi doo bił béédhózin da, k'éelyéé bizis bik'eda'ashchínigíí ndi doo bił béédhózin da. Daa daa shq' yit'éego dódó daa dashq' noolingo dódó daa

dashq' néelqá' nínáda'nit'ííh doo nít'éé' díí k'ééda'didléhígíí t'áá 'ałtso da'ííłta'go?

Díí lá bee haz'áanii 'ádeił'ínigíí yaa dahoolni'. Diné dódó 'asdzán naadiin 'ashdla' binááhai dódó deigo neeznáadi miil ntsaaígíí yíighah 'ánéelt'e'go doo 'ííłta' da dadíniid. Doo da'ííłta'ígií biniinaago ti'dahoóníh dódó bił nádhodíznbíí, 'éí yéego t'áadoo le'é doo yik'i-da'diitjih da. 'Áadóó t'áadoo da'ííłta'ígií ła' yiniinaa communists wolyéego dah 'ooldahígíí yihidiikáhgo Wáashindoón yik'íjí' náhidii-nééh. Díí neeznádiindi miil ntsaago diné dódó 'asdzání doo da'ííłta'ígií t'áá Bilagáanak'ehjí yáadaatí'. 'Áko Naabeehóshq', saad t'áálá'í ndi doo bił béédhózinígíí? Naabeehó noh-łinii t'áú nihí nihizaad wóltá' dódó bee 'ak'elchí bíhoół'qá' go daa shíí néelqá'góó nihil 'ééhózin dooleet, dódó yá'át'eehgo t'áadoo le'é bik'íidáyootjih dooleet.

It was pointed out in The Congressional Record that, according to the last census, there are 10,000,000 people in this country who cannot read and write our language. During the war 350,000 men examined for the armed forces had to sign their names by thumb-print, and in addition to these there were 433,000 men who had only rudimentary knowledge of reading and writing.

Of these 10,000,000 illiterates (all over 25 years of age), 4,200,000 are native born whites; 3,100,000 are foreign born, and 2,700,000 are negroes.

New York state has more than 1,000,000 illiterates; Illinois, 462,000; Pennsylvania 696,000; California, 385,000, and Louisiana 430,000. There are three times as many illiterates in our country as there are college graduates.

A man who is illiterate cannot gain a clear understanding of things, and a man who cannot understand is a potential source of danger. He cannot read the labels on bottles and packages; he cannot understand our national problems and undertakings, and he cannot better himself through reading. Regardless of his inherent intelligence, he is restricted to the most menial types of work. The pick and shovel are the only tools he can use safely.

Over 2,000,000 farmers in this country cannot read government publications on agricultural topics, which could be of great moment to them. They cannot even read the directions printed on a package of seeds.

It is of note that these 10,000,000 illiterates, for the most part, at least SPEAK English. They are at a disadvantage because they cannot write or read the national language. How much worse off then are the Navahos, over half of whom cannot even speak English.

